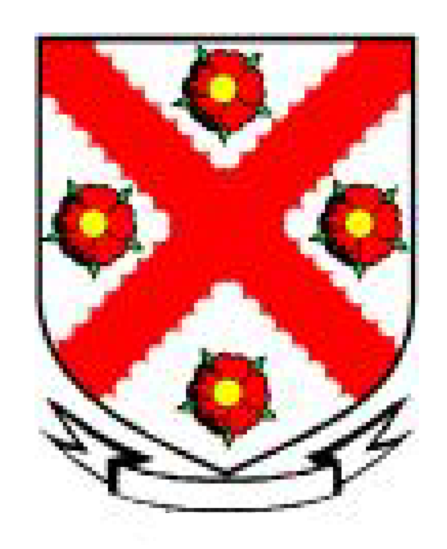
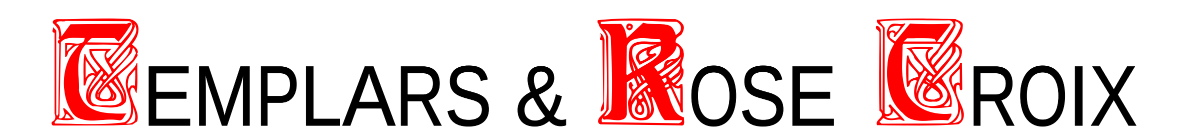




TEMPLARS & ROSE CROIX

by Robert Ambelain

Translated by Piers A. Vaughan (2005)

INTRODUCTION

"You have no spouse nor fiancée?..."
"You are not engaged in another Order,
and have not pronounced other Vows?…"
"You have no debt which, either yourself
or by your friends, cannot be paid…?"
"Are you healthy in body?..."
"You have never given a promise of money
to anyone concerning your admission to the Order?...?
"You are the son of a Knight or Lady,
and your parents were of a line of knights?..."
"You are neither priest, nor deacon, nor subdeacon?..."
"You are not excommunicated?..."

(Preliminary questions. – Ritual
of entrance into the *Order of the Temple*).

"So rise, good Sirs, and pray to
God and the holy Lady Mary…."

(*Ibidem*).

*
* *

The survival of the Order of the Temple has haunted our thoughts for a good three and a half centuries. Almost eight years of research and cross-checking between the two principle lineages have allowed us to make a choice.

We now present, in these few pages, an attempt to justify this choice to a public fascinated by this perpetuation of the prestigious and passionate Militia.

If it is possible to go back through the family genealogies of European nobility up to the 15th Century relatively easily, it becomes harder to investigate the 15th and 14th Centuries. And to reach the 13th and 12th Centuries one needs to make use of earlier works, written under the old regime, and preserved by old nobles. And what can we say about the almost insurmountable difficulties facing historical analysis, when it is aimed at an Order such as the *Militia of the Temple of Solomon*, where we know that everything was seized and destroyed at the time of the suits against them? Also, if there had been a perpetuation of the Order, it was of necessity secret! So it is hardly surprising that, even if people existed in Europe after the 16th Century who claimed the *Temple*, and even if we could draw attention to the role of Occultism in this affair at that time, we would be unable to *affirm* that, after the arrest of the major part of the Order, we could find Knights who quickly constituted a secret society, with the sole aim of perpetuating *both the Order and its Mysterious Aims*.

But nevertheless, despite this certainty with which we decline to argue through historic honesty, the reader will see it laid out for him, as it was for us, across the flimsy

veil of poorly known facts, uncertainties, and above all uninterrupted unions across the centuries.

It is a little as though it slowly and silently becomes clear – like him who asks the fatidic question – to the reader of what one might initially call coincidences.

It is a little as though behind us, by a sort of telepathy, we divine the invisible yet active presence of those who took the beautiful name of "*Poor Soldiers of Christ*" working across the centuries upon their perpetual mission.

"The silk of the *silver* and *sable* of the Beaucéant is still a target in the battle of historians…" V. E. Michelet tells us in his "Secret of Knighthood".

May we be permitted in our turn to enter into the joust and defend the colors of our choice…

STRICT TEMPLAR OBSERVANCE

The seeker who leans towards a possible perpetuation of the *Order of the Temple*, from the outset, finds three possible modes of transmission:

a) a lineage coming from the *Templar Strict Observance*, a high aristocratic Masonry of German origin;

b) the movement named *Fabré-Palaprat*, which manifested itself under the First Empire and which (if it was not purely and simply of a political and therefore of a fantastical origin), no doubt proceeding from him as well;

c) More numerically restrained lineages which Probst-Biraben analyzed in hiss work on the *Temple*[1].

In this study (as a result of seven years of research, examination and cross-examination), we support that of the *Templar Strict Observance*, issuing in an incontrovertible manner from the *Teutonic Order*, and here is how.

*
* *

Founded in Riga in 1204 by Albert d'Apeldern, Bishop of Livonia, at the request of two brothers, Engilbert and Thierry of Tiffeneh, nobles of Bremen, to combat the pagans opposed to the Gospel, and approved in 1203 by Pope Honorius on the counsels of Dominic Guzman, the future St. Dominic, the Order which firstly interests us bore the name of *The Order of Knights Arms-Bearers*. It was also called *Order of Knights of Livonia*, *Order of Brothers of the Sword*, *Order of Knights of Two Swords*, because its members wore a long white alb over the surcoat, a robe on which was embroidered two red swords, placed in a St Andrew's cross, in the center of the chest.

Modeled on that of the Temple, the historians studying the *Arms-Bearers* tell us, and founded on the counsels of St. Dominic following a journey to Central Europe, *by the Knights from the Temple*, from its inception it bore the name of *The Order of Brothers of the Militia of Christ*; a name close to that of the Templars in their earliest days (*Militia of Christ and of the Temple of Solomon*).

The *Order of Arms-Bearers* conquered Estonia and part of Livonia (from which it took its secondary name: *Knights of Livonia*), and in 1237 merged into the *Order of Teutonic Knights*. Here is the direct, historical contact between the *Temple* and the *Teutonics*.

So the *Arms-Bearers* survived, under the name of *Knights of the Cross*, in the dependence of the *Teutonics* until 1526, the year when Walter of Plettenberg repurchased

[1] J. H. Probst-Biraben: "*The Mystery of the Templars*", Ed. *Cahiers Astrologiques*, Paris, 1947.

the duchy of Livonia from Albert of Brandenburg, and thus reconstituted the Order under this name.

In 1561 the fiftieth Provincial Grand Master of the *Arms-Bearers*, Goltar Kettler, embraced Lutheranism, ceded Livonia to King Sigismund II of Poland, and himself became Duke of Courlande. The *Order of Arms-Bearers* then ceased to exist under this name and merged with the *Teutonic Order*, although it preserved its own traditions, archives, and only constituted a "langue[2]" within its bosom.

The *Teutonic Order* had been founded during the siege of St. John of Acre in 1112, to welcome sick and abandoned German crusaders in Palestine. The Order was confirmed by Pope Callistes III in 1192. Its members followed the rule of St. Augustine. They originally called themselves "*Teutonic Brothers Hospitaller*". Little by little they took on a more military aspect. Knights integrated with them and organized them more along the lines of the others of this time: *Knights of St. John of Jerusalem (Malta), Templars, Holy Sepulcher*, etc…

In the 13th Century the Teutonic Knight invaded Prussia and undertook to eliminate the pagan barbarism which lived there in a latent state. The Order was sovereign until 1440. Then a part of this country which was still unknown gave itself to Casimir, King of Poland, and the rest remained under the authority of the *Teutonic Order*, which was sovereign there.

In 1525, Albert, Grand Master of the Order, and Margrave of Brandenburg, secularized the *Teutonic Order*. The Knights still wore the great white mantle with the cross *sable* (black) *patée et alesée*, nowadays called the "Maltese Cross".

But the *Knights Arms-Bearers*, which had been incorporated into the *Teutonics*, nevertheless – as we saw earlier – hadn't lost the memory of their origins. The had remained independent within, even if they had been absorbed. The similarity of their name to that of the famous *Temple Militia*, and the numerous points in common of their rules, had allowed them to maintain intact a foreign Christian tradition in the spirit of the original *Teutonic Order*. *This was Eastern Christianity, and Byzantine, Copt and Jacobite[3] Liturgies show us how close they were to original Gnostic Christianity*.

When, in 1697, the elector of Saxony, Frederic-Augustus Ist joined Poland and Saxony, he found himself at the head of an immense territory, very diverse in its components: the Duchy of Magdeburg, the Electorate of Brunswick-Luneburg, the Duchy of Bremen, the Principality of Luneburg-Celle, that of Wolfenbüttel and Halberstadt, the Duchies of Mecklendburg and Holstein, all the free Hanseatic towns, etc… Its capital was Dresden.

---

[2] The quasi-independent groups of knights often assembled under a common Knightly Order under a common "langue" or tongue, in which they preserved many aspects of their cultural idiosyncracies – PV.

[3] The Christian Monophysite Church of the East. The Patriarch lives in the convent of Sophar, near Mossul. He administers around 100,000 families. The apostolic succession comes from the Apostle Peter, first Bishop of Antioch. This is lineage of the *Gnostic Apostolic Church (the E.G.A.)*.

We should remember these names. We will encounter them again and again as the cradle of Templar Masonry, in the 18th Century…

It is then that at the heart of the Teutonic Order a "Masonic regime" was born, grouping together exclusively German aristocrats, predominantly Catholic, as were the gentlemen Freemasons who were loyal to the Stuarts. Note also that the *Teutonic Order* remained an equestrian Catholic Order (sixteen quarters of nobility were required to be admitted, and to profess this religion. It died towards the end of the 19th Century).

On the fact that the *Teutonic Order* served as a cradle for the *Strict Templar Observance of Germany*, let us simply quote the letter of Meunier de Précourt, which Alice Joly mentioned in her work: "*A Lyonnais Mystic and the Secrets of F∴M∴*". Speaking of Meunier de Précourt his author tells us (p. 11): "*He cites the Teutonic Knights and the German Rose-Croix as having been the Intermediaries between the Order of the Temple and Freemasonry*."

We will see the *Teutonic Knights* and German Rosicrucians frequently reappear during the course of this study. And this coming together is significant…

Note also that the *Strict Templar Observance* reprised the Rule of the Temple in all its severity, with regard to the proofs of nobility:

"*None shall be admitted into the Order without providing proofs of nobility. These proofs consist either in titles of hereditary nobility, or of personal nobility." (General Code of Rules, quoted my Vuillaud in "The Lyonnais Rose-Croix*", p. 216).

Now, personal nobility is defined as having been ennobled oneself, either by title or letters coming from a legitimate Sovereign, or arising from a knightly dubbing received in some Order. When three successive generations, grandfather, father and son, have thus been ennobled by one of these two methods, the nobility then becomes hereditary. In the Middle Ages, this was called "noblesse à la tierce-foi", because it recognized three successive acts of homage towards a Suzerain or an Order. In France, under the Monarchy, when three generations of officers had each served twenty years, and reached the level of Captain, and having each received the Cross of St. Louis, these three generations transmitted a now hereditary nobility to successive generations. Under the Restoration, Louis XVIII extended this privilege to the Legion of Honor and officers serving under the same conditions[4].

But all this tends to prove that the Temple and its immediate successors hadn't the slightest interest in democracy… The desire to make modern Freemasons the legitimate

[4] Before being reattached to France, in all the French vassal provinces of the Holy Empire (Flanders, Champagne, Lorraine, Burgundy, Dauphiné, Provence, etc), nobility was transmitted through the daughters when the males were extinct (this was called uterine noblility), firstly to the grandsons. After the reintegration, this automatic passing took the name of "*taking up again of one's name and arms*", and required the consent of the King of France.

successors of the *Templars*, even in the Degree of Knight Kadosh (30th Degree), is a meaningless parody. It is nothing more than a *transposition*, valid in our age[5].

Moreover, pretending that Freemasonry is the inheritor of the *Temple*, under the pretext that it came out of the Corporations, and that operative Masons of former times were "colleagues of the *Temple*", is no more serious. These operative Masons, to whom the Knights accorded their thoughtful protection, would never have been considered as equals by the true "Brothers of the Temple". Having never received the chivalric dubbing, the "Companions" of yesteryear would not have been able to transmit it. The commoner who wished to obtain knighthood could only receive it on the field of battle, in recompense for his valor, and form the hand of a knight. If not, he would have had to complete the pilgrimage to Jerusalem and receive the colée[6] of the guardian monks of the Holy Sepulcher, *upon the Tomb itself*[7].

*

* *

Let us return to the Temple.

Here is an important point, often passed over in silence. In a work entitled "*History of the Military Order of the Holy Sepulcher*", published in Rome, without a precise date, under the pontificate of Pius X, and edited by the Roman Heraldic College, Count Pasini Frassoni, Historian of the Order, and assisted by two senior members of the *Holy Sepulcher*, tells us the following:

"In his description of the reception of Knights of the Holy Sepulcher, Zweller shows us that these knights were considered *to be the true successors of the Templars*…"

Hence the jealousy of the Order of Malta, material inheritor of the *Temple*. Be that as if may, one fact is certain, and that is that Innocent VIII suppressed the *Order of the Holy Sepulcher* in 1490. Now, since the taking of Jerusalem by the Turks, the monks and knights of this Order were dispersed throughout Europe, particularly in Poland, above in Michow (near Krakow), which became the seat of the Order, in Silesia, Bohemia and Moravia.

These places where the *Holy Sepulcher* survived (despite its pontifical dissolution) were, in the 16th and 7th Centuries, rightly active centers of diffusion of the esoteric doctrines belonging in fact to the *Order of the Temple*, and, at the end of the 18th Century, active center of the Templar Masonry called "*Strict Observance*", issuing from

[5] Over time, this military knighthood had to become a spiritual and philosophical line, and because of this, there was no longer any greater anachronism between the two, than there is between an olden-time Knight of Malta crossing the Mediterranean in the Order's galleys, and a contemporary 'Knight of Malta' financing the great leprosaria of Europe with his denarii's.
[6] My dictionary isn't big enough to list this word – need to check later – PV.
[7] Read about these customs in: "*Chivalry*" by Léon Gaultier (Paris, 1832), and the summary by Baron Guenièbre: "*On Chivalry*" (Paris, 1953).

the *Teutonic Order*! Note this fact, for we will find numerous echoes in the course of this study, when we look in particular at the German Illuminist movements.

Another author, John Charpentier, in his work "*The Order of the Templars*", quotes a document dated 1745 affirming that "*the canons of the Holy Sepulcher sheltered the Templars*."

And in fact, in the 18th Century, the Dukes of Bouillon having constituted a *Protestant* branch of this same *Order of the Holy Sepulcher*, and a Masonic obedience (the "*Grand Orient of Bouillon*"), introduced Templar Masonry and its high grades into it. Finally, in Sweden, Templar Masonry called "Reformed Masonry" (this word does not allude to the religion of this name but to Masonic reformations), included the "*Knights of the Holy Sepulcher of Jerusalem in Palestine*" among its high grades.

It should be noted that the House of Bouillon had always claimed to hold the hereditary rights over the *Order of the Holy Sepulcher*. In 1909, Count Pasini, their historian, tells us that General Mathieu of Fossey, inheritor of the titles of Prince of the Tour d'Auvergne and the Duke of Bouillon, also inherited, "*what is said to be the title of the Grand Master of the Order of the Holy Sepulcher*." So what was created by the Duke of Bouillon in the 18th Century, and given a Masonic and laic form by him, was licit…

Thus, with its *Templar* grades, high *aristocratic* Masonry possessed grades recalling the ties of the Temple to that founded by Godefroy of Bouillon… (In our archives we have in our hands a copy of a *ritual manuscript*, dated 1778, and which is that of the "*Knights of the Holy Sepulcher, in the Or∴ of Toulon*.")

In a work presented to the general public, we obviously cannot give extracts of the Rituals of Reception and Dubbing of the *Templar Strict Observance*, as these ceremonies are and should remain secret, in respect of its secular tradition.

But we can nevertheless affirm that:

Certain rites of the last high grades (Temple Class) manifest the influence of a purely Balkan esotericism, thus underlining the importance of this early cradle: Bohemia and Moravia, and thus coming from the Eastern Mediterranean. In passing we can quote a fact revealed by Doinel (Cf. Jean Kotska: "*Lucifer unmasked*"), which represented – even evoked – the original founders of the *Order of the Temple*, with the help of wax candles arranged like the five crosses of the Holy Tomb.

Certain secret customs, with a sure occult efficiacy, which allow the actualization of a *definitive psychic communion* with the *passed* Members of the Order; rites which come directly from the very old medieval companionship. If they do not go back all the way to the time of the dispersal of the Order, they can still be scrupulously attested to go back to the 16th Century, and that is not so contemptible – the more so because they imply the preservation of two ingredients since this age, ingredients renewable by reason of new initiations.

The ceremonies of the *Templar Strict Observance* were (and are still) infinitely more occult and more mysterious in their implications, than those of the *Knights Beneficent of the Holy City*, whose ritual is not very different, in fact, to that of the Catholic "*miles Christi*", drawn up in the 13th Century. That is to say that the promoters of the *Order of Knight Beneficent of the Holy City* (Willermoz and his Lyonnais friends) had not only rejected the Templar lineage, but also the very soul of this lineage. The *Convent of Gaul* of 1778, held in Lyons, had completely burned the bridges with what had survived of the Temple, at the heart of the *Teutonic Order*, and the "*C.B.C.S.*" were not longer Templars (*officially*, at least, for, in fact…).

This lineage in all its purity now only exists in Sweden and Denmark (two branches: one official, the other more hidden as it is composed of *occultists*). In Germany (at least before the arrival of the Hitler plague), there was still a *Templar Strict Observance*, also occult. In Russia, we lack (and for good reason) any documentation on the situation: but it appears to have been perpetuated among cultivated classes up to around 1900, perhaps even up to the revolution of 1917. In England (and English occultism is very secretive) we know that the *Templars* exist: but we are ignorant of the complete story of these associations.

At the most, in 1947 one could read this curious echo in the edition of the journal "The Liberated Parisian" dated August 29:

"Gaining access to the vaults of the Templar Church in London, some unidentified persons managed to remove the skull of the first Count of Essex, who was mortally wounded in the head in 1144. Moreover, the violated four sepulchers and scattered bones."

What were these mysterious unidentified persons looking for? Not jewels, for the rugged knights, so faithful to their titles of "*Poor Soldiers of Christ and of the Temple of Solomon*", had no tradition of being interred with ornaments. But perhaps these singular profaners wanted to take possession of a psychic "witness" which would permit them to link the living with the dead? Occult tradition has such requirements…

One has wanted to see this in Baron Charles von Hund, the founder of the Strict Templar Observance who, audaciously (the time now being propitious[8]), gave claim to the fact that this Order was its regular continuation, which had been kept secret for four hundred years, in order to claim from the *Vatican* and the *Order of Malta* the immense amount of property stolen from the original *Temple*.

So it is useful to show, at the start of this study, that there was but one link in this lineage. In this regard, here is a document which we believe convincing, which the historian Bord quotes in his book "*Freemasonry in France*."

---

[8] It being a little harder in the 18th Century for the Pope and French monarch to demand the imprisonment of anyone claiming the line!- PV.

In a letter dated May 28, 1784 from Hanau, Prince Charles of Hesse wrote thus to Willermoz, to whom he had just communicated the death of the famous Count of Saint-Germain, unexpectedly in Feburary 28th at his home in Gottorp:

"I asked him: Did you know a certain Marshall of Bieberstain?
"Reply: Yes, very well…
"– Where did you see him?
"– At Varsovia.
"– Did he know something*?*
"– Relata refero… Do you understand me, my child?
"– Yes, my dear Count, I see that that implies he had papers*, and that this* instruction *could be given by him to others?*
" – Exactly that.
" – The late Hund would not have wanted to lie to us, would he?
" – No, he was a good man.
"I said to him out of the blue:
"– Who was the Marshall's predecessor?
"The response was prompt, without a moment's reflection:
"– Baron Rod, from Kœnigsberg.
"Here, of all the proofs of our lineage, was the only gift [9]*that I have ever had. But it might not be as convincing to others*[10]*! I thought I would amuse you by communicating this anecdote."*

Bord, who gave us this letter drawn from the ancient archives in his book "*Freemasonry in France*", also gives us the name of the real founder of the "*Templar Strict Observance*", without doubt around 1620, according to our personal investigations.

In fact, G. Montchal, Honorary Grand Prior of Switzerland, quotes five important dates in his work "*The Independent Grand Priory of Switzerland, Scottish Rectified Rite*", also reproduced a more ancient text, drawn from the archives of the Priory, and published for the first time in 1909, but not for public circulation:

1644	*In the entourage of James II, gentlemen affiliated with the* Order of Scottish Masters *constituted the* Order of Scottish Masters of Saint Andrew*, which they linked to the chivalric Order of that name.*
1688	*H.-G. de Marschall, hereditary Marshal of Thuringe, founded the* Scottish Rectified Rite*, coming out of the Order of Scottish Masters of Saint Andrew.*
1730	*From this date, we find a* Templar Chapter *established at Unwurden (Haute-Lusace).* Some historians believe that it was there that the Strict Templar Observance was initiated.
1741	*In 1741, in Hamburg, a Chapter of Scottish Masters of Saint Andrew was founded in the Lodge "*Judica*". This is a significant fact, since this establishment thus revealed* the existence of a Templar system.
1749	*An important date, which marked the official introduction of the* Templar Rite*, both by H.-G. de Marschall, hereditary Marshal of Thuringe, and by his friend, Barond von Hund, in the Lodge of Kittlitz, near Lobau.*

---

[9] *Bonne* – PV.
[10] "*Mais elle ne saurait l'être pour d'autres*!". I'm sure I've mistranslated this but I can't think what else it might mean.- Pv.

You will note that, geographically speaking, all these towns are located in the provinces where the *Teutonic Order* of olden times had previously flourished. Let us continue to quote G. de Montchal:

1755	*Convent of Dresden, known under the name of* Rectification of Dresden*, from which was created the* Rectified Rite *of that name, and through which the* Templar *system was established in a Masonic Workshop which took the name of Grand Lodge.*
1763	*Convent of Altenberg, near Iena. There the regime was submitted to a drastic reform, and all the* Alchemists, Kabbalists and other were chased out*. Its administrative organization, which was that of the old* Order of the Temple*, was knit even closer still. It took the name of* Strict Templar Observance*.*

How, in a Order which had shown itself so terribly steeped in the aristocratic morgue (in the words of European Masons), had occultists managed to gain admission?

Montchal tells us that at the Convent of Kohlo in 1742, a first purging had already occurred. That is a piece of history of secret societies and chivalric Orders which ….

It is very probably by and with the support of the Princes of the House of Hesse-Cassel…

We know, in fact, from sure historic sources, that William IV of Hesse-Cassel, called "*The Wise*", was an enlightened sovereign, remarkable for his broad and extended knowledge, *above all in the realm of occultism*.

Born on June 14, 1533, died August 25, 1592, he was the author of *Astrological Tables*, and published the result of his observations in this area. He possessed an astronomical observatory where he worked for many years with his friends, Christ Rothmann, the wise Mathematician, and Just Borge, who was the best Physician-Optician of the age. He was also the friend and constant protector of Tycho de Brahé.

Now, from the appearance of the heraldry of the House of Hesse-Cassel, we can note a curious fact. According to the genealogist La Chesnay des Bois, in his "*Dictionary of Nobility*" (Ed. from 1776), quoting du Buisson, and according to J. B. Rietstap in his book "General Heraldry", both famous heraldists, the Princes of Hesse-Cassel bore shields: "of silver with a red Lating cross with broad ends, with a second crossbar in red[11]…"

So the House of Hesse-Cassel bore as the distinctive family emblem the Latin cross with a second red crossbar, which was the exclusive privilege of the high dignitaries of the ORDER OF THE TEMPLE, of the living Order…

For this *red cross* was its exclusive privilege, and none other among the knightly Orders coming from the Crusades was given the right to work under the white mantle!

[11] *"D'argent à la Croix patée et alésée de gueules, à la double traverse de gueules".*

This privilege was conceded to the Templars by Pope Eugenius III in 1146, at the request of St. Bernard. (Cf. Probst-Biraben, in "*The Mystery of the Templars*", p. 29). As for the double cross, it was the mark of high dignitaries of the Temple, as John Charpentier tells us in his work "*The Order of the Templars*" (p. 41).

But this is not all. We have mentioned Tycho de Brahé, and here is a still more surprising fact!

Son of the Grand Bailiff of Scanie, belonging to the oldest *Swedish* nobility (still Sweden, or rather already Swedish), Tycho de Brahé had a château constructed which was devoted to his alchemical and astrological studies, with a splendid library and observatory, all named Uranienborg.

Born in 1546 in Scanie, Denmark (which State was still a province of Sweden), he died in *Prague* in 1601. Note this place, for we will return to it as a meeting place for Jewish Kabbalists, Alchemists and Rosicrucian Theurgists in the years which follow, right up to the end of the 18th Century.

Now, one beautiful day in 1590, which disembarked in Uranienborg? King James VI of Scotland, (future King of England under the name of James 1st), *who had just legally reinstated the Order of Chardon of Saint Andrew of Scotland*, which Order was a perpetuation of the Templars, as we have seen… From Uranienborg, the King and Tycho de Brahé went to Cassel, and stayed near to William IV, the Wise. In 1591, a year later, James VI published a first treatise on pneumatology, in which he treated at length on the diverse nature of Spirits, developing the theories of his predecessor in this domain, Reginald Scott, but perhaps also those of his friends: William IV the Wsie and Tycho de Brahé. This book was "*Daemonologia, hoc est adversus incantationem sive magiam institutio, auctore serenissimo potentissimioque principe*."

This same sovereign, with the first English Rosicrucians, constituted the "*Royal Rose Croix*", composed of thirty-two knights (in remembrance of the *thirty-two Paths of Wisdom of the Kabbalah*), and who was certainly the point of departure for the *Jacobite Rose-Croix*, which became the 18th Degree of Scottish Masonry of the 19th Century.

How can one not accept that it was the resurgence of a vast initiatory movement which perpetuated the Temple, which in one program and towards a common aim was able to unite these two sovereigns which, being occultists, both at the head of a defunct Order of the Temple, bearing arms of foreign monks, like those of the high dignitaries of the Temple for William IV the Wise, and those who took as a collective symbol of the *Rose-Croix* of the 18th Century, for James VI of Scotland: "silver, with a red St. Andrews Cross, four red roses in the quarters[12]…"[13]?

---

[12] *"D'argent, au sautoir de gueules, cantonné de quatre roses du même".*
[13] Which equates, graphically, to a cross of Saint Andrew, with four roses spread across the four angles of this cross. Valentin Andrea bore this sign on his ring; it figures on a drawing decorating the upper region of his portrait reproduced in the work by Wittermans: "*History of the Rose-Croix*", p. 31.

So, according to our own conclusions and to the light which preceded it, this is the reason for the Alchemists, Kabbalists, Theurgists as well as commoners, entering an Order as aristocratic as that of the *Teutonic Knights or that of the Strict Templar Observance from which it came*.

We note that certain authors, notably Philléas Lebesgue, supported the theory that Marshall von Ludendorff had been one of the last representatives of an esoteric Teuronic kernel, perpetuating certain theories from the Gibelins to exclusively pangermanist ends. What the famous devise of the Austrian Emperors claimed to affirm with their "A.E.I.O.U.", when translated from Latin into English signified something like this: "Austria is destined to dominate the world". *And it was Ludendorff who made Hitler!*

But let us return to the *Strict Templar Observance* and to the purifying Convent of 1763, at Altenberg.

*
* *

Be that as if may, those excluded from Altenberg hastened to reconstitute a similar Order, for we see in 1767 Stark, dissident ex-member of the *Strict Templar Observance* (who within the Order had carried the name of *Eques ab Aquila Fulva*) founded the *Clericat of the Templars*. Main preacher at the Court of Hesse-Darmstadt, it was hardly surprising that his functions has allowed him to admitted[14].

Indeed the orientation of these two currents were clearly contradictory…

The *Strict Templar Observance* (aristocratic Masonry) leaned firstly towards reconstituting the *Order of the Temple* of olden times, claiming to be descended from them, via the *Teutonic Order* and the *Order of Arms-Bearers*. Then, the second step was to demand the restitution of the immense goods seized at the dissolution of the Order in 1312, at the Council of Vienna, from the Vatican.

The *Clericat of the Templars*, whose last and most secret Degree only admitted priests (no doubt of provenance and ordained by the Order itself) focused only on religious and metaphysical speculation, as well as occult knowledge.

It is the second movement which needed to resolve to hide itself and to turn itself into a true secret society. Matter, who though his mother was the grandson of Rudolph of Salzmann, and had inherited the latter's archives, tells us the following in his book on "*Claude de Saint-Martin, the Unknown Philosopher*":

"These Russians, who, in 1741, gave Saint-Martin such an impressive welcome in London; were they *Martinists* or *Martinezists*? In other terms, were they just personal

[14] *Thanks to such teachings, G. Montchal tells us, little by little Alchemy, the Conjuration of the Dead, and Gnostic Mysticism replaced the ideas of progress and free examination which had been the glory of Masonry (op. cit.).*

friends of Saint-Martin; or *adepts* initiated into what is known at the *School of the North*, which was the great affiliation connected to Don Martinez, who had several Lodges or Societies in Northern Europe, and a center in Copenhagen? This is what is often ignored. Still, a fact that Saint-Martin mentioned before this occasion appears to prove that these were friends or followers of Don Martinez de Pasqually."

Indeed he adds this curious detail to his note:

"Their Imperatrix, Catherine II, has deemed it appropriate to compose two comedies against the *Martinists*, against whom she has taken umbrage. These comedies only serve to increase the sect.

"He did not talk of this "Society" to his friends, which in fact he had never founded…[15]"

Here, Saint-Martin committed a mistake, for Catherine II never alluded to the Martinists when she asked the other Grimm to write the comedies: "*The Siberian Enchanter*" and "*The Blind Man*".

In explaining the principal idea of the former, she wrote "The Enchanter is this theosophist who reproduces all the charlatanry of Paracelsus". In the second, she shows an Alchemist and an Conjurer of Spirits: "We should recognize Cagliostro here", declares Petroff in his "*History of Russian Literature*". And this is also wrong.

In truth, in his "*Cagliostro, the Unknown Master*", Dr. Marc Haven, who has especially studied the life of this strange man, explained the initiatic periple of the "Magus".

"His journey ended in Mittau, in Courlande (at this time an independent State under the protectorate of Prussia). He arrived there at the end of February 1778, coming from Koenigsberg; he remained there for many month*s."*

"In Mittau itself Dr. Stark, professor of philosophy, head of a very secret society of the Illuminated, taught his adepts a ceremonial magic about none speak without terror."

Who is Stark? We have already met him. He is the founder of the *Clericat of the Templars*, dissident ex-member of the *Strict Templar Observance* ("*Eques ad Aquila Fulva*"), excluded along with all the Alchemists and Kabbalists at the Convent of Altenberg in 1763, and who founded the famous *Clericat* four years later.

For it is an easily provable fact that Cagliostro, before his arrival in Mittau, did not practice theurgy, high magic, or any pneumatological science in ritual form, as one might have wished.

---

[15] "*Il ne s'agit pas de ses amis à lui, de cette "Société", qu'il n'a, en fait, jamais, fondée…*" more obtuse syntax for which I would love a better translation – PV.

We have carefully followed the periple that the late lamented Dr. Marc Haven attributed to his "*unknown master*", in his beautiful and sincere work "*Cagliostro, the Unknown Master*". We should remember in all sincerity that Joseph Balsamo, alias Count of Cagliostro, before meeting Stark, had clear ideas about alchemy and spagyrics. He definitely traveled, and he had certainly been in what he still call the "Steps of the Levant[16]" (Syria, Tunisia), for he knew *and practiced* the famous *mirror of ink* of Arabic magicians[17] (Marc Haven, op. cit., P. 5, 29th line). On the other hand he was not sufficiently familiar with the imprescribable rules of magic, even "high magic"…He made mistakes, committed omissions. When students who were more serious than the master, were astonished and worried by this, he replied by alleging that his knowledge and powers put his above rites. (Marc Haven, op.cit. p. 57). Now, our thaumaturge inspired confidence in Marc Haven a century and a half later. But he aroused suspicion in two of his contemporaries, who we will meet later: Louis-Claude de Saint-Martin and Jean-Baptiste Willermoz. Both knew Martinez de Pasqually. That to them was a sufficient criterion. We conclude, then, that before his arrival in Mittau, Joseph Balsamo only know the magic of the "dagueze" of Northern Africa.

Be that as it may, here we see Cagliostro in Russia, and to what end we still do not know. But there he is. And not alone.

Catherine of Russia, when she was still friend to the Encyclopedists, the partisans of social progress, sees the Count Saint-Germain run to her aid; and it is he, with his profound sense of men, who coordinates all the energies necessary to ensure the success of the plot which will make her the sole mistress of all the Russias. (See "*The Mysterious Count Saint-Germain*" by Pierrere Lhermier, p. 168 et seq.).

On the brink of great political revolutions, Providence always sends mysterious agents to those who must either cede their place or preside over necessary modifications. And always, other mysterious agents, cohorts of *counter-Providence*, arrive in their turn to profit from this necessary renewal, to drive the blind masses towards disorder, chaos, and collective catastrophe. When one examines the unfolding of the great upheavals in France, England and Russia, sees the renewal of this "duel of the magicians" evoked by Matila Ghyka in his great work "*The Number of Gold*". Against Count Saint-Germain stood Cagliostro; against *Maître Philippe* and *Papus* stood *Rasputin*.

We now understand, knowing that these Russians were both Masons and occultists, even mixing these two orientations, who they were simply affiliated to these Masonic rites which contained both a *Templar* and *Gnostic* character, which had many manifestations in Sweden, Denmark, Northern Germany, Poland and Russia.

When Willermoz made the members of the *Strict Observance* adopt the 'reform' of Lyons, at the Convent of Wilhelmsbad in 1782, the Duke of Sudermania, future King of Sweden, resigned; and he was Provincial Grand Master of the VIIth Province of the Order (Low Germany). Without doubt he was be represented in any case by Charles of

[16] *"Echelles du Levant".*
[17] A scrying or prognostication technique – PV.

Hesse at the Convent, but he was not really his ambassador. Under the old form, Templar Masonry continued to grow in the North, above all in Sweden, and well after the death of Hund, and well after the "decisions" taken at the Convent.

We find proof of this in the work of B. Fabre "*Franciscus, Eques a Capite Galeato*", page 389, reproducing a letter from Chevalier Hermensen, which gives us this precious information:

"…Here it is for Hermeticism. As for the grade of Professed Commander of the Knights of the Holy Sepulcher in Palestine, which I took from a close representative of S. A. R. Monseigneur the Duke of Sudermania… he came from the Metropolitan Chapter of Stockholm. I received it in Germany, nine years ago.[18]"

The letter being from July 12, 1806, this makes us recognize it existed fifteen years after the aforementioned Convent!

In this reply his correspondent, the Marquis of Chefdebien, gives us precious complementary information (in his letter of Setpember 4, 1806 to Chevalier Harmensen):

"…In the Rectification of Sweden, which was held eminently close to that of a certain place in Germany*…"*

"No Rectification was entertained by the Grand Master…"

Chevalier Harmensen was not a new-comer. In the same work we find his titles (p. 373): "Jean-Etienne-Juste d'Harmensen, born in Paris on March 20, 1779, into the Lutheran religion and the Confession of Augsburg, ancient indigenous noble of the Polish States, member of the States of Sweden, seated at Diète, formerly gentleman of the Court of the reigning King of Sweden, S.M. Gustave IV…"

When we see the tenacity of the members of the several Templar Lodges and the many versions which clothed a lineage which was unique in origin; maintaining a particularly mystical atmosphere among themselves; and when one sees the important role reserved for Theurgy in these same groups it is impossible to claim a single source – being *Martinezism* – for them, which had firstly been propagated through the South of France, then in Lyons and Versailles.

All the historians agree that 1754 is the final date when the apostolate of Don Martinez began, with the creation of his Chapter "*Scottish Judges*" in Montpellier.

Now, at this time, the Convent of Kohlo had already taken place, where the first exclusion of occultists had occurred within the Templar resurgence. This Convent had taken place in 1742, twelve years before. (Cf. Montchal, op. cit.).

And the regions which saw the rebirth of the *Order of the Temple*, in the 18th Century, were far from France: Riga, Varsovia, Koenigsberg, Dresden, Iena, Stockholm, Copenhagen.

[18] See page 19 for the origin of this grade, the *Grand-Orient of Bouillon*.

In fact, Dr. Ernst Friedrichs, Professor of the Crops of Cadets, published in 1908 (Verlag von Franz Wunder, ed. Berlin) a study entitled: "*Freemasonry in Russia and Poland*". In it we read the following:

> *"On the first plane appeared in this age the* Strict Observance and the Rose-Croix*".*

The age in question is the reign of Elizabeth Petrovna, which began in 1741, after the overthrow of Ivan VI, who was a child. It also refers to the foreign Masonic Lodges (German, Swedish and English) which were practicing both the Templar Grades and the Jacobite Rosicrucian Grandes. Our author later explains that the Russians only really constituted associations of this type under Catherine II.

But, foreign or not, we see that from 1741 Lodges were interested in occultism:

> *"Many cultivated people were moreover irritated by the fact that the Masons tried hard to penetrate the secrets of nature by means* other than scientific experiments. *They shied away from the conquests of Science, and believed in secret doctrines, in Alchemy, Magic and the Kabbalah. Since the philanthropic activities of the Masons had attracted the sympathy of the Orthodox Church, the latter reproached them for their showy claims about Scripture,* because of the mixing of pure Christian doctrine with old Paganism and new Judais*m." (Cf. Petroff: "*History of Russian Literature*".)*

Thus the Masons in Russia practiced the Occult Sciences and actually professed Gnosticism…

Besides, E. Friedrichs tells us in the same study (op. cit. p. 27) that, from 1776, all the Russian Lodges had adopted the Swedish-Berlin System, which was the *Strict Observance*!

In Poland, it was the same:

> *"The first constituted Lodge whose name we know was the Lodge "*The Three Brothers*", founded in Varsovia in 1744. Its founder was Prince Stanislas Lubormisky." (Op. cit. p. 53).*

This had as its source "a German Lodge which was still flourishing, the "*Three Crowns*", in *Koenigsburg*, as E. Friedrichs tells us: and this town makes us think of Baron Rod, quoted by Charles von Hesse in his letter to Willermoz, as being the first Grand Master of the *Strict Observance;* and in this same town…

At the same time, Jean de Thoux de Salverte also founded his Lodge, "*The Good Shepherd*", under the aegis of the *Strict Observance,* in which, a few years later, he introduced teachings relating to the Kabbalah and Alchemy. It is about him that Savalette de Langes, "snitching[19]" on the future members of the Convent of Wilhelmsbad for the Marquis of Chefdebien, spoke thus:

[19] "fichant" – really means making fun of, but I see not indication that he was ridiculing Salverte or the group – PV.

"...he has always been mystical, kabbalistic and hermetic. The basis of his system has similarities with the Elus-cohen. He has been in Varsovia a long time." (B. Fabre, op. cit. p. 106).

Thus, between 1744 and 1755, there had been a Lodge at Varsovia teaching a doctrine very similar to that of Don Martinez.

And when, in 1776, the Duke of Sudermania constituted the "Provincial Swedish Lodge" by a Ruling, he was only legitimizing in Russia a state of existence which was already old, for the Swedish-Berlin system was at the origin of the majority of foreign Lodges founded in Russia.

Besides, in his remarkable book "*Occult Freemasonry and the Order of Elus Cohen*", R. Le Forestier tells us of an anteriority of the system of Don Martinez (p. 404):

"The Grades of Apprentice, Companion and Master (of Mystical Masonry*), which formed an embryonic yet very cohesive system, provided some curious concordances with the scenes and ceremonies of the Cohen grades…*

"The notebooks of these Grades are reproduced completely in their French text on pages 388-393, volume II of Allgemeines Handbuch der Freimaurerei *(ed. of 1865); according to a private edition which the German Mason Bode, who played an important role in the* Strict Templar Observance*, had made for his personal collection.*

"It is impossible to know if the Order of Elus-Cohen *imitated '*Mystical Masonry*' or conversely. The first hypothesis is the more likely, given the care with which the disciples of Pasqually kept their rituals secret."*

And one should acknowledge that the similarities given by Le Forestier between the two systems, in five pages (pp. 404 to 408), indeed lead the reader to dream…

In consequence, where should one seek the secret and esoteric source from which to draw the origin of the Neo-Templars and probably '*Mystical Masonry*'?

Much earlier. From the 16th Century, and nine years after the last Provincial Grand Master of the *Knights Arms-Bearers* had embraced Lutheranism. *And this source was the Rose-Croix…*

ROSE CROIX

In a special edition of the "Veil of Isis", issued in 1927, Jean Bricaud published the story of the Rosicrucian Movement. He tells us that, from the beginning of the 16th Century, we can see a secret society called "The Community of Mages" in operation, founded by Henry Cornelius Agrippa; an association which grouped together contemporary masters of Magic and Alchemy.

In 1510, Agrippa traveled to England, claiming that he was called there on secret business. Moreover, it is there, as J. Orsier tells us in his "*Henry Cornelius Agrippa: his life and work, through his correspondence*", that he wrote his "*Commentaries on the Epistles of St. Paul*."

He descended on the home of "the celebrated Jehan Collet", and as a result of his communications (*Opuscula*, T.II, p. 1073), he founded an association similar to the one in Germany there. The he crossed back over the English Channel[20] and returned to Cologne, where he taught theology. One day he went to Wurtzburg, in order to make contact with the famous abbot Tritheim[21], the greatest occultist of these times. We are indebted to him notably for his "*Veterum Sophorum Sigilla et imagines magicae…*", a rare treatise on magical Seals and Images, called "*Treatise of Secondary Causes*", and the celebrated "*Steganographia hoc est Ars per occultam*."

It is as a result of this relationship with Tritheim that Agrippa wrote his famous "Occult Philosophy, or Magic."

At the same time, as a result of his correspondences, Arippa had conferred upon the members of the two associations found by him the *signs* and *words* of probation. In their turn, J. Bricaud tells us, these members founded analogous societies, called *Chapters*, in several European States, for the secret study of the occult sciences.

If we can believe a manuscript by Michael Maier, who was one of the most striking figures in the growth of German Rosicrucianism, a manuscript preserved in the Library at Leipzig, it was this "*Community of Mages*" which, around 1570, gave birth in Germany to the "*Brothers of the Rosy Cross of Gold*."

Then, in 1598, the "*Militia Crucifera Evangelica*" was born at Nuremberg. But before the birth of this Goltar Kettler, fiftieth "Provincial Grand Master[22]" of the *Order of Knights Arms Bearers*, crossed over[23] during the Reformation and became Duc de Courlande in 1561.

[20] Just as an aside to American readers, the English call the stretch of water between England and France the "English Channel". Not surprisingly the French do not, calling it "la Manche" which translates as "the sleeve", as its shape roughly resembles the forearm – PV.
[21] Johannes Trithemius – PV.
[22] Maître-Privincial – PV.
[23] From Roman Catholicism to Lutheranism – PV.

At the beginning of the 17th Century, the "*Militia Crucifera Evangelica*" merged with the famous "*Fraternity of the Rosy Cross*". One of its Chapters has passed into history, and that is the one at Cassel, founded by *Count Maurice de Hesse-Cassel*! Another has also remained famous, and that is the one called "*The Palm*[24]", founded at Weimar.

We should also note that it was in 1610 that the *Rule of the Order of the Temple* was discovered (this word in both senses[25]) by Aubert-le-Mire, the Dean of Anvers, in Paris – an enthusiastic and austere rule comprising *seventy-two*[26] articles and written in the language of Oc. The second example was discovered later by Professor Münster in Denmark. Two others also exist.

Then, in 1614 – 1615 came the famous public manifestations of the existence of the "Rose-Croix". Author of the *Fama Fraternitatis* and *Confession of a Brother of the Rosy Cross* (Ratisbonne, 1614) profane doctors and savants have disputed the authorship ever since[27].

Then it is in 1616 that Michael Meier, doctor to Emperor Rudolph II (protector of hermetists, and himself an enthusiast for the occult), traveled to London, where he made contact with Robert Fludd.

The end of the 16th Century was, for England, a time fertile with fermentations, doctrinal developments, indeed even experiences in all domains of the mystical arena. The doctrine of *courtly love*, dear to Occitan initiates, had passed into the Great Island. This is the period (1586) when, at the age of *thirty-two*, Sir Philip Sidney saw the publication of his mystical sonnets and his own death

"Thou blind man's mark, thou fool's self-chosen snare,
Fond fancy's scum, and dregs of scattered thought ;
Band of all evils, cradle of causeless care ;
Thou web of will, whose end is never wrought ;
Desire, desire ! I have too dearly bought,
With price of mangled mind, thy worthless ware ;
Too long, too long, asleep thou hast me brought,
Who shouldst my mind to higher things prepare.
But yet in vain thou hast my ruin sought ;
In vain thou madest me to vain things aspire ;
In vain thou kindlest all thy smoky fire ;
For virtue hath this better lesson taught,—

[24] "*Le Palmier*" – PV.
[25] In French the word "*découvrir*" means "*to discover*", but can also literally mean "*to uncover*" – PV.
[26] For those who know the importance of this number, it is clear that St. Bernard – who wrote it – had intended a mystical esotericism.
[27] "Les docteurs et savants profane disputèrent à qui mieux"- PV.

Within myself to seek my only hire,
Desiring nought but how to kill desire"[28].

Renunciation of the things of the world, and "marking out a passage towards the light, seeking heaven and the heav'nly breath[29]"; these are the aspirations of Sir Sidney and his friends. Celestial love is set against terrestrial love.

"Leave me, O love which reachest but to dust ;
And thou, my mind, aspire to higher things ;
Grow rich in that which never taketh rust,
Whatever fades but fading pleasure brings.
Draw in thy beams, and humble all thy might
To that sweet yoke where lasting freedoms be ;
Which breaks the clouds and opens forth the light,
That doth both shine and give us sight to see.
O take fast hold ; let that light be thy guide
In this small course which birth draws out to death,
And think how evil becometh him to slide,
Who seeketh heav'n, and comes of heav'nly breath.
Then farewell, world ; thy uttermost I see ;
Eternal Love, maintain thy life in me.

Splendidis longum valedico nugis."

This world, which the teachings of Cornelius Agrippa and Robert Fludd enflamed, came together in London, in the "Siren" (meaning Mermaid) Tavern and, as Paul Arnold tells in his penetrating study "Elizabethan Occultism" (cf. in *Cahiers du Sud No. 308*), for half a century all the London celebrities would make a beeline[30] there.

Raleigh, Greene, Nash, Lily, Marlowe, Chaman, Ben Johnson, Kyde, Roydon, even Shakespeare[31] went there in 1612. For all these people, practical Occultism revelaed itself coming from the workd of Abbé Tritheim and his pupil, Agrippa.

"For the Angelic and Demonic hierarchies, their influences on the World, and our correspondences with them through the two Magics, white or black, were the object of much curiosity, coming out of a veritable flotilla of alchemical and hermetic books," says Paul Arnold. An example is the famous work of Thomas Heywood: "The Hierarchy of the Blessèd Angels, their Names, Orders and Functions."

---

[28] The quotation from R. Ambelain is clearly from "*Thou blind man's mark*". However, as the quote given by him is somewhat distorted and the original was, after all, in English, I thought it more instructive to simply reproduce the original sonnet in its entirety – PV.
[29] Again, as the quotation is mangled, I have added the sonnet from which it comes, "Leave Me O Love," in its entirety – PV.
[30] "*Y défileront*" – PV.
[31] I don't recognize Chaman or Kyde – these could be misspellings – PV.

For all these people, moreover, the trials of life (which their initiatory rituals symbolically reflected), were necessary clarion calls to the soul to remember Heaven from which it came, in consequence of a fall or an error; calls intended to make it avoid forgetting its true country and its true nature. From this came the declaration that amazing spiritual evolution closely followed certain grave illnesses, almost as if an 'incomplete death' allowed the soul to rid itself of demoniac houseguests. From this spiritual key came practical mandates: fasting, mortification of the flesh, asceticism (Happy are the poor…, the Gospel tells us).

Yet it seems however that all the preoccupations of these people – *Rosicrucians* before the revelation of the name – never made them lose sight of a vast political program.

*

* *

It is now known, in fact, that King Henry IV was in contact with a conspicuous Rosicrucian, Eirenaeus Philalethes. One suspects he admitted as much to the king of France, given the need (for France) to bring down the House of Austria, that (for religious freedom) the marching wing of fanaticism might be overthrown. Let us not forget that the Reformation had been the work of the Rosicrucian movement, and that Henry IV was first and foremost a Protestant[32]. One cannot really see the reason for the twenty-two attempted assassinations of the king during his reign, if one surmises from the attacks a link first of all with a foreigner, and with the survivors of the League later on[33]. Henry IV envisaged the creation of a sort of agreement between the European States, an agreement analogous to that of the small reformed states in Germany. It is this which history has set down under the name of the "*Grand Design*." Now, it was done to restore the great initiative of the Templars… (see the "Secret of Knighthood[34]" by V.E. Michelet).

The same causes give birth to the same effects; and the same opposition must follow. It resulted in the assassination of the king, *on the eve of when he was going to set his projects in motion*. But what the public knew less clearly was how Henry IV was going to achieve his "Grand Design".

Curious fact: the only sovereign consulted about an eventual alliance was rightly James VI of Scotland, King of England under the name of James I, following the death of Elizabeth. It is this same James VI who went to see Tycho Brahé and William IV 'The Wise'; who wrote a treatise on pneumatology; who took a deep interest in metaphysical and theological controversies; and whose father, James V of Scotland, in 1540, had just

---

[32] *Un réformé* – PV.

[33] Perhaps it's my lack of knowledge of history, but this doesn't make much sense to me. The French is: "*On ne voit pas bien, en effet, le pourquoi des vingt-deux tentatives d'assassinats du roi pendant son règne, si on retire à ces tentatives un lien avec l'étranger d'abord, et avec les survivances de la Ligue ensuite.*" – PV.

[34] "*Secret de la Chevalerie*" – PV.

reworked the *Order of Chardon of St. Andrew, originally constituted with the Scottish Templars by Robert Bruce in 1314…*

To be honest, James VI was rather lukewarm about the "Grand Design," not because he did not agree with overthrowing the dangerous power of the House of Austria, but because, being a conservative despite himself, since he was both English and Scottish, the people of the Low Countries remained rebels in his eyes: and besides, if he was an initiate, and if he had surrounded himself with people of worth, by consulting the stars and by all other means he would have been able to discern that it would be from the Low Countries that those doctrines originated which would lead to his son, Charles I, being decapitated; and that a Hanoverian would come from these same Low Countries to replace his grandson on the throne of the United Kingdom.

Be that as it may, at the last moment, James VI pulled out. Like Henry IV, although of a different religion, he remained ever *antipapist*. It was this point that both shared with the *Rose-Croix*, if we believe the "public" manifestation of the latter in 1614.

Should we also see Rosicrucian political activity in the conspiracy of Sir Walter Raleigh, who was a habitué of "The Siren"? We don't know. Perhaps there were nothing but mystics and occultists among them.

But let us return to the *Rose-Croix* in England.

We Rosicrucian groups were then born at the beginning of the 17th Century. One, similar to the "*Brothers of the Cross of Gold*" became the *Aurae Crucis*. The second group, more numerous, formed a special attachment with what it is convenient to call Official Science. It devoted its works to experimental research and the study of nature, and took the name *Rosae Crucis*.

Shortly thereafter, this second movement founded the *Invisible College*, which then became, as *officially recognized by King Charles II*, the *Royal Society*.

We should not imagine that James VI of Scotland was a unique case in the history of the Stuarts. His son, Charles I, was interested in Illuminism. In the preface to his translation of the work of Jacob Boehme, "The Rising Dawn[35]", a work published in Amsterdam in 1682, Louis-Claude de Saint-Martin tells us the following:

"…There were two (groups) in England, both very distinguished, the one by their knowledge, the others by their rank. Among the second, one can cite King Charles I who, according to authentic testimony, made arrangements to encourage the publication of the works of Jacob Boehme in English, particularly the one called "Mysterium Magnum", or "The Great Arcana".

"It is also reported that, in 1646, when he read the work entitled "Forty Questions on the Soul", the King made lively witness of his admiration, crying out: "May God be

[35] *L'Aurore Naissant* – PV.

praised! He can still find men who can give His Word a living witness, drawn from their own experience…"

"This writing determined the King to send a capable man to Görlitz, with orders firstly to study with care the complexities of the German language, so that he might then be perfectly able to read Boehme in the original and to translate his works into English: and secondly, to take notes *on all* that it was still possible to learn in Görlitz *about the life* and writings of this author.

"This mission was faithfully fulfilled by John Sparrow, a London lawyer, and a man of rare virtue and great talent. He is recognized as being the translator and editor of all the works of Boehme in English, which however did not see the light of day until after the reestablishment of Charles II, in the years of 1661 and 1662."

So the son affirmed the work of the father…

There are many curious things in this path of esoteric thought in Great Britain, under the shrewd protection of its Kings. And invincibly, the spirit was led to this Anglo-Scottish custom which held that the elders of their dynasty bore the first name of David; who held that the anointing and coronation had as its essential paradigm the *bethel* on which Jacob had had his vision of the heavenly staircase, the "Coronation Stone[36]" whose ownership the English and Scottish have disputed for centuries. One might also recall the tradition about the ten Jewish tribes of the mysterious exodus of Rehoboam, son of Solomon, which held that this fraction of Israel finally arrived in the British Isles. The Phoenicians, traveling on the tin trade route[37], would have been documented as mysterious emissaries[38]…

The *Fama* and the *Confession* of Valentin Andreas, original promoter of the first public manifestation of the Rose-Croix, were translated into English by Thomas Vaughan, author of "Anthroposophia Theomagica" and many other books on occultism. Although he denied it, Vaughan was, in reality, one of the heads of the *Rose-Croix*. In his "Athenae Oxoniensis", Wood tells us that "He was a great chymist, a son of distinguished line, an expert physician, and an assiduous Brother of the Rosicrucian Fraternity".

---

[36] Tradition (legend) affirms that it is the same stone stone which Jacob used as a pillow at Bethel and then set up as a pillar and anointed with oil: later, according to Jewish tradition (possible legend), it became the pedestal of the ark in the Temple. The stone was brought from Syria to Egypt by Gathelus, who in order to escape the plague, sailed, on the advice of Moses, from the Nile with his wife and the Stone of Destiny, and landed in Spain. Gathelus sent the stone to Eire when he had invaded that country, and it was later brought to Scotland where it remained in the Abbey of Scone until, in the year 1296, Edward I of England carried it off to Westminster Abbey in England. (source: "The Highways and Byways of Central Scotland" by Seton Gordon (b. 1886) – PV.

[37] Much of the tin in the Roman Empire came from the mines in the South West of England – PV.

[38] Herbert W. Armstrong, founder of the Worldwide Church of God, was a modern exponent of the idea what the tribes came to England and that the British Isles is the true seat of the House of David – PV.

And we are going to see reproduced in England a curious "penetration", identical to that which occurred at the same time in Germany.

*
* *

Now, we have seen that the *Order of Knights Arms Bearers*, modeled on that of the *Temple*, bearing a name similar to the original, disappeared in 1561 with the elevation of its last Provincial Grand Master to the rank of Duc de Courlande, and his passage to Lutheranism. Founded in the *Teutonic Order*, the *Order of Knights Arms Bearers* then saw the *Strict Observance* born.

Then Kabbalists, Mages, Alchemists and Theosophists penetrated these Lodges, despite the periodic purgings. These occultists came from Rosicrucian cenacles founded by Agrippa, Maïer, Andrae, etc. These cenacles often enjoyed the support and interest of the minor German princes. Later on, one may claim that, from the beginning of Masonry, Courlande was filled with Lodges, all in the *Strict Observance* line (E. Friedrichs, op.cit.). The *Templar Clericat* of Stark, the man who taught his adepts ceremonial magic, "which was never spoken of without terror", had its center at Mittau, in Courlande…

It was the same in England. You can be the judge! The last branch of the *Templars* of Great Britain (this Order of Saint Andrew of Chardon, which we will examine later) was, in its turn, penetrated by English Rosicrucians and, like the German branch, had at its base a fiest external circle destined to serve as a sieve: *Freemasonry*.

In England, the best known members of the *Rosae Crucis* were: Elias Ashmole, Robert Moray, Thomas Warton, George Warton, William Oughtred, John Herwitt, John Prarson and Willima Lilly (the famous astrologer).

To better conceal its existence and activity, which it wished to be purely occult, the Order decided to integrate itself into an average environment, which gave it an official name, places to meet, and degrees which allowed it to filter possible candidates.

Following the custom of the times, which required every citizen with the right to freedom of the city of London to be a member of a trade group as an *accepted member* (that is to say, *honorary member*), Elias Ashmole affiliated with the *Brotherhood of Mason constructors* which grouped together masons, stonecutters, masters of the work, etc., from the art of building.

He then solicited authorization for the *Rosae Crucis* to meet at the seat of this Brotherhood at Mason's Hall in Mason's Alley, Basinghall Street in London. It was his "Brother" and friend, William Preston, who reveals the subterfuge in his book: "*Illustrations of Masonry*".

Within a short time the English Rosicrucians had multiplied the number of "speculative" affiliates within Operative Masonry. Elias Ashmole (born on May 3, 1617,

died May 18, 1692), commissioner of King Charles I at Litchfield, was received into the *Rosae Crucis* by William Backhouse in 1644, G. Montchal tells us (*op.cit*. p. 53). On October 16, 1644, he was received into the Corporation of Operative Masons at Warrington, under the patronage of Richard Penkett, Warden of Fellow Crafts. Forty-two years later, the Rosicrucian "penetration" of English Freemasonry was achieved, as we shall see.

*
* *

In an anonymous work, published in Geneva in 1909, not published generally and reserved only to Masons of the Rectified Rite of Switzerland: "*The Scottish Rectified Rite*", we read this:

> "1688 James II and his Court were established in the Chateau of Saint-Germain-en-Laye, where the first Scottish Rite Lodge was founded in France, with higher grades. (James II died in this residence in 1701, and his son was proclaimed King of England there under the name of James III).
>
> "It was during the reign of this King of Saint-Germain (from 1701 to 1718) that H.-G. de Marshall, hereditary Marshall of Thuringe, directly received the true "high grades" of Scottish Rite Freemasonry and brought them from Saint-Germain to Germany. Baron von Hund, his friend, inherited his Masonic papers."

The path followed by Ashmole and his friends had been very simple. The English Rose-Croix had penetrated Operative Masonry (English Company) as "accepted (honorary) members" . Many other English subjects have since followed this example, sure of finding something other than a purely corporative and hard-working ambience in "Lodge". The environment became a philosophical and even metaphysical cenacle. When James II disembarked in France and installed himself at Saint-Germain, many were the gentlemen in his train – officers of faithful Regiments following the King into exile – who were Freemasons. In "*Freemasonry in France*" by Bord, we read this (page 51), which confirms what has preceded:

> "In 1689 we see Scottish and Irish Regiments disembark in France with their military cadres and their Masonic cadres."

For it is uncontestable that the Stuarts supported Catholic Freemasonry (called "Jacobite"), to counter the House of Hanover, which supported Protestant Freemasonry.

Now, hardly had he disembarked in France, when James II, for the benefit of his faithful gentlemen, reopened a Chivalric Order which, although the hereditary property of his House, had already been extinguished several times in the course of History. This Order was "Saint Andrew of Chardon of Scotland". Here is its origin.

Galiffe, in his book "*Symbolic Chain*", tells us that, at the height of the Crusades, towards the end of the 12th Century, there were Corporative English "Lodges", administered by the *Order of the Temple*, and that because of this the English *Provincial*

Grand Master of the Templars had become the honorary "Patron" of the Brotherhood in this nation.

Clavel, in his "*Picturesque History of Freemasonry*", also tells us that from 1155 to 1199, forty-four years, English Corporate "Lodges" were administered by the *Temple*.

Montrachel, in his "*History of the Grand Priory of Switzerland*", plausibly tells us that the "close alliance" which seems to have existed in all ages between the Brotherhoods of Operative Masons and the Order of the Temple, explains the welcome which was reserved in a number of countries, but above all in the British Isles, for the fugitive Knights, after the abolition of their Order at the Council of Vienna (1311-1312).

From that time one better understands from that time the plausibility of the gesture of King Robert Bruce, when after his victory of Bannockburn in 1314, won over the English troops of King Edward II, called the "Poltroon" (being only two years after the abolition of the *Order of the Temple*), he instituted the *Order of Saint Andrew of Chardon* to honor the best knights of his army and the *Militia of the Temple*, who had fought in their ranks.

The Order went to sleep for a long time afterwards. Reestablished in 1540, it was resurrected in 1687 before the arrival at Saint-Germain-en-Laye. "Still," the Grand Encyclopedia tells us, "it never went beyond the antechambers of Saint-Germain…"

In fact, reserved officially for Irish and Scottish gentlemen, and thus of necessity Catholic, he conferred it *officiously* upon those were members of several military "Lodges" constituted within each regiment: for Jacobite (and therefore Catholic) Freemasonry was, in fact, also a vehicle acting in favor of the restoration of the Stuarts. This is historic fact.

The existence of this Catholic Masonry is indisputably attested in a historic document of primary importance. The "*Memoires*" of Elias Ashmole, published by Ch. Burman in London in 1717, tell us that: "On October 26, 1646, at Warrington, in the Lancashire, I was created a Freemason with Colonel Mainwaring, from Karisham." (cf. Lantoine, op.cit. page 10[39]).

From what has preceded, it followed that the title of *Knight of Saint Andrew of Scotland* rapidly became a simply Masonic "grade", since it was conferred the majority of times within these Stuart "Lodges"..

Thus, H.-G. Marshall, hereditary Marshall of Thuringe, on coming from Naumbourg (location of his Lodge of *Strict Observance*) to Saint-Germain-en-Laye, could only receive what he already possessed, being *the secret lineage of the Templars*…

[39] In a letter addressed to Albert Bernet, Bernard Fay confirms that he has in his hands, in the United States, uncontestable old documents showing the existence of *Speculative Masonry* from the 16th Century.

This lineage was already known at that time. When one recalls the letter of Ramsay, Knight of Saint Lazarus, Scottish Baronet, Preceptor to the children of James II, deceased at Saint-Germain, the letter which is, in the words of historians, the first manifestation of the existence of high grades in Freemasonry:

> "*The name of Freemason must not be taken in a literal – coarse and material – sense, as if our founders had been simple workers in stone…*but also religious princes and warriors*, who wish to clarify, edify and protect the "Living temples" of the Most High.*" (*Cf. Albert Lantoine*: "Freemasonry at home", p. 117).

Let us repeat, it would be a serious mistake to suppose that the *Templar Strict Observance* had not preserved what had come to it from the *Teutonic Knights* (and the *Knights Arms Bearers*), its first founders, holding the very principles of the *Order of the Temple*. The democratic, modern spirit was unknown to them; on the contrary, the chivalric tradition was maintained with rigor: "*Knighthood may only be accorded to Brothers of noble birth, with the exception of particularly distinguished subjects. Commoners may only receive the title of Squire*[40]." In fact, when one refers to the "Rule" of the Temple of former times, and one sees that in order to enter the *Temple Militia*, it is necessary to be a *knight*, *and the son of a knight*, being two quarters of required nobility. In the *Order of the Temple*, one was not dubbed, but simply received. It was an "affiliation". It is true that the title of Squire, reserved for commoners, was already a beginning to ennoblement, at least in France and England. The Edicts of 1579, 1583 and 1600 defined them. Louis XIII ordered that commoners who usurped the title should be punished by a fine. It is this which the Restoration gave to the newly-ennobled.

*
* *

So, the panorama of Rosicrucian activity is now complete, in England as in Germany.

For the former, the *Rosicrucians*, arising from the common action of Robert Fludd and Agrippa, penetrated into *Operative Freemasonry*, attracting Stuartist gentlemen, and mixed with them. Then, the *Order of Saint Andrew*, revived in Saint-Germain, became exclusively Masonic: and through H.-G. Marshall, passed into the hands of German Masonic Templars.

As previously for the latter, the *Order of Knight Arms Bearers of Livonia* were founded in the *Teutonic Order*, from which, one day, the *Strict Templar Observance* mysteriously arose (well penetrated by the German Rosicrucians as well), which officially demanded the return of the belongings of the ancient *Templars* of former times…

To better settle the validity of its lineage, the head of the German Templars, H.-G. Marshall, German knight, came to Saint-Germain to receive the dubbing of Knight of

[40] Cf. P. Vuilliaud, op.cit.

Saint Andrew, second historically known survivor of the Templars. (Cf. Monchal, op.cit.).

That Charles-Edward, the Pretender, later denied that he had been a Freemason, this neither adds nor takes away from what precedes.

Let us also emphasize that the argument of Charles-Edward, alleging that his father had forbidden him to enter Freemasonry (cited by Albert Lantoine, op. cit.), has some credibility.

In fact, on the accession of James VI of Scotland as King of England, Operative Masonry in Scotland took back its independence, and its right to choose its own Grand Master. His entry into Freemasonry would in consequence have place the Pretender in a humiliating position for a sovereign, as he would be disciplinarily submitting to one of his subjects in Freemasonry…

And Albert Lantoine reports this (op.cit. p. 109):

"Later, in 1780, Charles Edward affirmed by letter that he had never been a Mason and to have ignored its customs. Fraud? And on what side? A single explanation seems plausible. The English historian Robert Burns spoke of the Orders of Chardon *and* Kilwinning *and the* Knights Rose-Croix*. It is in this last Order, according to us, that Charles Edward would have been received as Grand Master.* This was not Freemasonry*… In Scotland, these Rose-Croix perhaps remained independent of the Lodges, not influenced by them, but by the* Order of Chardon*. That would have allowed the Pretender to deny all participation in Masonic works…"*

Later, in 1773-1774, about two years before his death, Baron von Hund affirmed by oath, "on his sword and his honor as a gentlemen", that the Unknown Superior whom he had met at the Chapter of Clermont in 1754, and from whom he received his powers, was Charles Edward, Pretender to the throne of Scotland, "Eques a penna rubra", in ordine. (Op. cit.., p. 213).

Is it plausible to suppose that a gentleman like von Hund lied in such grave circumstances, in an age when a perjured gentleman was very severely punished? We don't think so! There is no doubt that, when interrogated later on, Charles Edward affirmed he had never been a Freemason, despite his strong desire to become one, his father having forbidden him, but who can prove that this was not a *play on words*? For at this time, Masonry was above all *Symbolic Masonry*, that of Apprentices, Companions and Masters, and the high grades were called "chivalric". It is therefore perfectly possible that the Pretender had used this Jesuitical form to attenuate the truth! The affirmation of Charles Edward (1780) to the Duke of Sudermanie (op.cit, p. 214) was in a double sense. This is also the opinion of Albert Lantoine (op.cit., p.109).

For in any event, Charles Edward had the famous Chevalier Ramsay as Preceptor to his children, author of the famous letter on the high grades of Freemasonry.

In Paris, Charles Edward stayed in a hotel in the Faubourg Poissonnière in which the Chevalier Bénouville one day sent to the Baron von Hund the high grades of the *Strict Templar Observance* "prematurely". (Albert Lantoine, op. cit.).

Charles Edward made frequent stays at the Chateaud de Bouillon, where Charles-Godefroy, Duke of Bouillon, and his friend the Duke of Rohan, constituted the famous and mysterious "Grand Orient of Bouillon" (Cf. G. Bord: "*French Freemasonry*").

All the same…

This would be confirmed by he prudence with which the famous agenda of the Convent of Brunswick (1775) was run, whose text, according to Albert Lantoine, follows: "The Agenda contained the item "*that the House of Stuart which was generally believed to be in possession of the hereditary Grand Mastership has, for many years, either been unable to or not wished to concern itself with the affairs of the Order*, this tacit renunciation permits the election of another Grand Master" (Cf. Albert Lantoine, op.cit., p.213)

A similar text confirms all this. This is the Ritual manuscript of the Jacobite Rose-Croix, published by G. Bord in his book: "*Freemasonry in France*" (p. 512), manuscript of F∴ Devaux d'Hugueville, dated 1746.

In this text, we find the following passages:

"Article 1 – Duty of an R.C. towards his God and his Prince. A Chev∴ must adore his god and defend his Prince to the last drop of his blood, and cannot, under any pretext, pass to the service of a foreign Prince without permission of his Prince and his superiors."

One cannot deny that, for sure, we find in this a fitting preoccupation to serve the interests of a king in exile, more political than Masonic. *But we should not forget that Stuartist Masonry existed long before the fall of the Stuarts*… and the importance of this is also underlined by the grade of the Ancient Accepted Scottish Rite which, even nowadays, includes a "Grand Scot of the Sacred Vault of James VI", the James VI of Scotland who became James I of Great Britain and was passionate about theurgy…

This Grade was transmitted from 1741 by the "Union" Lodge in Berlin, so Findel tells us, as cited by Albert Lantoine. The famous *Acta Latomorum* also tells us that the Count of Schmettau, initiated in France into the Scottish grades, introduced them into the "Judica" Lodge in Hamburg.

Note the parallel with the symbols which follow:

- *the Knights Arms Bearers of Livonia* had as an emblem two swords placed in a cross of Saint Andrew;
- *the Knights of Saint Andrew of Chardon* had as an emblem the same Saint, standing behind a cross of Saint Andrew;

- *Valentin Andrae* had as a seal four blooming roses in the intersections of a cross of Saint Andrew;
- *the Stuarts* (branch of Lennox) bearing as arms four blooming red roses in the intersections of a cross of Saint Andrew which is also red, all on a white field. And this is also emblazoned thus: "Of argent, in a cross sautoir of gueules, accompanied by four roses the same" (Cf. the "*New Heraldic Review*", edition from October-November 1946 – study of Jehan Stuart);
- an old *Hermetic Pantacle*, also reproduced by Agrippa in his "Occult Philosophy", in Book II, showing Cosmic Man extended on a cross of Saint Andrew[41];
- the letter X (Greek Chi or Latin X) is the emblem of *Mystery*, *Secrecy*, the *Unknown*, and the Greek *Andros* (which has given us the first name *Andrew*) signifies *Man*. (It is also the name of the first Apostle chosen by Christ!).

*
* *

So, from the start, Freemasonry saw a good part of its affiliates, principally aristocrats, connected with the *Order of the Temple*.

Now, in *1763* (note the date) Martinez de Pasqually made a statement about a hereditary Masonic patent, given to his father on May 20, 1738 "*Don Martinez Pasquallis, Squire*", by the Grand Master of the Lodge of Stuart. This is what Jean Bricaud tells us about this in his "*Historic Notice on Martinism*" (p. 4):

*"In Bordeaux I raised a Temple to the Glory of the Grand Architect, comprising the five perfect orders, which I am the depository, under the constitution of Charles Stuart, King of Scotland, Ireland and England, Grand Master of all regular Lodge spread across the surface of the earth, this day, under the protection of George-William, King of Great Britain, and under the title of "*Scottish Elect Perfection*."*

At the same time, at the Grand Lodge of France, he addressed a copy of the Patent, in English, delivered May 20, 1738, by the Grand Master of the Lodge of Stuart*, to his father, "*Don Martinez

[41] In 1943, five Martinists belonging to the resurgence of the *Elus-Cohens* interrogated the Astral Oracle,. One of them asked a question unknown to the other four, and each of them in their turn delivered a part of the answer (being ignorant of the answers their predecessors has obtained). This is what they obtained from "*La Chose*" (this designates the Astral, according to Pasqually. It should be read as "*the cause*"):

Question: "What is man?"

Answer 1: "Cherubim grafted upon a cross..."
Answer 2: "…radiating his concepts…"
Answer 3: "…in the splendor of a green garden…"
Answer 4: "…kills his best friend…"

The entire cosmic drama of the Fall from Eden is described here: Cosmic Man radiating his creative ideas, and being himself destroyed.. This is *Martinezism* in a few words…

This is the order in which the five Brothers spoke, and they will certainly remember the fact that one of them is reporting: *Aurifer*, *Armengoat*, *Dr. G…*, *Ignifer*, *Villanova*. The minutes exist in our archives, and we can absolutely vouch for their veracity.

Pasqualis, Squire", *with power to transmit to his eldest son, Joachim Don Martinez Pasqualis, to constitute and manage, as Grand Master of the Lodge, Temples to the Glory of the Grand Architect."*

After the irrefutable claims, who could make us believe that the Baron von Hund lied when he confirmed that the Stuarts patronized "as a tradition" Illuminism in Great Britain?

And from all which has proceeded, what are we to conclude? This…

In 1768 (his letter of September 2) he tells us that the Brothers of Aubenton have been his disciples for more than ten years. *Therefore his apostolate began around 1758.*

Also, a German Mason, Ernst-Frederic-Hector Falcke (whom should not be confused with Falc "Leader of All the Jews" spoken of by Savalette de Langes in his notes to Chefdebien), assures us (in his letter to Mund of 1778: copy to the Grand Orient of Haye, Kloss collection), that "Martinez was Spanish, and that he was in possession of a hereditary deposit belonging to his family for more than three centuries, in Spain. They were also part of the Inquisition, for some of his ancestors had taken part."

This fact proves nothing. Possessing documents about Theurgy and the Kabbalah by means of confiscation, would confer nothing *hereditary* on the males of the Pascualis family of the sacramental powers of the ancient *Cohanim* or priests of Israel. It is one thing to possess Rituals; another thing to have the right, the "power" to put them in action.

From all which precedes, we conclude that the doctrines of the *Elus-Cohen* were not their own. Long before Martinez, a good number of German and Swedish Masonic rites practiced and taught Theurgy, the Kabbalah and Pneumatology. Le Forestier tended to conclude as we have seen) that *Mystic Masonry* was the inspiration of the theories and works of Martinez.

The "powers" of Martinez de Pasqually would therefore not have been hereditary, as some of his disciples wrongly believed, but simply acquired by the Master by means of the intiatory path, in the esoteric milieu preceding his own *Elus-Cohen*. Let us add that, particularly endowed for "La Chose", he had all the qualities requisite to become head of a school in his turn, and to give to that school a personal aspect which had never been equalled. It is also possible that he possessed texts truly seized in former times by his ancestor inquisitors from the Kabbalistic Jews of Spain. It is equally possible that these texts succeeded in convincing his ancestors of the value of their occult teachings. It is also possible that Martinez had simply drawn from the esoteric cenacles of his time the mysterious psychic "power" which incontestably gave a truly occult and efficient initiation. It is even possible that be met Swedenborg in London or in Switzerland, and that he had "oriented" Martinez towards operative mysticism.

"A single remark is allowed to me, says Gérard Van Rijnberk in his work "Martinez de Pasqually" (T.I., p. 49, 50). The origins of the ideas of Martinez have often been discussed. Molitor and Le Forestier strove to find them in the Jewish Kabbalah. Vuillliard mocked this opinion, but without taking the effort to substitute a probable hypothesis. Franck makes a pure Talmudist of Martinez. Viatte writes that: "We should ask ourselves if he was well-read…". "It seems to me," continues Van Rijkberk,

"that it would be idle to strive to find another "origin" for the teachings of Martinez… At heart it is simply that he himself, and his doctrine, are truly the result of his own researches into the domain of Mystery."

*"Only rare manuscript copies of the "*Treatise on the Reintegration of Beings*" exist, barely collated or not at all, and also present numerous variations. It must have been thus with all the writings of the Master who, in general, was full of contradictions, transpositions and, in a word, errors throughout."*

"The total lack of order, system, subdivisions, and logic in the Treatise *make it extremely difficult to find and rediscover what one wishes to find there. Notions, so far as they are, are partially revealed. Each subject is brusquely abandoned, taken up again, remodeled as pertinent or irrelevant with a complete lack of the slightest didactic effort. The reader of the* Treatise *is reduced to desperation, but he there finds a number of traits of genius, where in many respects Martinez shows the precursor of theories and knowledge developed a long time before him."*

It is also the same with the Rituals of the *Elus-Cohen*, whose catechisms, ceremonials, etc., were in fact never ended, and this despite the insistence of his "followers", who pressed him to explain his thoughts in a definitive manner in this realm. (Even the ritual of the "*Great Operation*" was never completed! (Cf. Le Forestier, p. 73)).

We can therefore summarize the results of this little inquiry on the *Martinezist* lineage:

1. If Martinez, by way of inheritance, possessed manuscripts seized by his inquisitor ancestors from Kabbalistic Jews in Spain, this would not be sufficient for him to be permitted to transmit what he considered to be a *priesthood*. He could at the very most diffuse these theories. There is a big difference.

2. If Martinez was a converted Jew, or of Jewish provenance, born of converted Jews, and if an esoteric Judaic priesthood had secretly been deposited in his family transmissible from male to male (and his "baptism" of his son by himself, with a view to his succeeding him later, tends to lend credence to this), it is astonishing that instead of benefiting the Jews (and he frequented Jewish circles), he would have benefited the *goyim*, of which one was a Catholic priest (the Abbé Fournier).

3. If he had been in possession of true documents and teachings, having resurrected a practice, hereditary to his family, of a secret theurgic cult, he would not have pawed the ground and varied so often at the time of the *Treatise.* He would have drawn directly from these archives, where all would necessarily have been set out beforehand.

4. If these documents had existed, he would have shown them to his intimates, to those who had worked so long in his company, transcribing under his dictation, chapter by chapter, the elements of his famous *Treatise*. None of them ever reported having seen Martinez going through anything. At his death, nothing was found in his papers in Bordeaux. His wife never indicated the existence of tangible documents. His son did not inherit anything.

To conclude, all this leads us to believe, more simply, that he studied or was versed in Judaic esotericism, the Kabbalah, or a very elevated form of this latter tradition,

for we should note that he ignores the *Sephiroth* and the entire *classic* system. By contrast, he made a curious amalgam of Gnosticism, Origenism and completely personal theories.

Following the example of the head of the schools which he had encountered in the mystic Masonic milieu of this epoch, he had wanted to create his own school, an Order, which perpetuated what he had discovered or intellectually built.

In transposing a Judeo-Christian domain those gifts uniquely used before him by practical Kabbalah, he presented a true *spiritualization* of High Magic. Contrarily to the adepts of his age, who were seekers of the philosophical stone, curious about the Beyond, and "interested" magicians, he created a cadre which was infinitely more respectable towards these practices, and, we recognize, this is no small merit.

But his system (to which one cannot deny a most high initiatory value), is definitely from him, and his sacramental lineage (uniting the souls of the elite, uninterested in any material advantage) proceeds directly from him…

*
*   *

However, a few curious facts still remain to point out in the life of this extraordinary man, facts which, perhaps, are really in a position to confer upon him a place in the *Order of the Temple*.

We know from many historical studies that well after its foundation, the rigor of the Rule was lessened. Very many married Knights had been received into the Order. There were "Dames" of the *Temple*. And the proud Templar lineage had been able to be secretly perpetuated in certain families of country nobility. We have been told in particular of an example of this type in the Franche-Comté region, in the mountains of Jura. Do not forget that, at the moment of the destruction of the *Temple*, it was enough to travel a hundred leagues to be totally and definitively unknown. Identify cards didn't exist; there were neither books, nor newspapers, nor radio; photography did not exist; and paintings extremely rare. Apart from a few monks, notaries and scribes (which were no common), nobody knew how to read or write. A signet ring, a seal, a vague text on parchment, *even stolen*, and one had a new identity…

It is extremely possible that the Brothers of the Order escaped without having to go far. But in the case of Martinez de Pasqually, it is perhaps even simpler.

We know that he was named *Don Martinez de Pasqually*. That his father as also named thus, that he was a squire (first degree of nobility). Orthography tells us little. If the authors who lost themselves in critiquing this point had been familiar with old genealogy, nobilities, armorials, etc, they would have realized that orthography held absolutely no interest for our forefathers! The plurality of names, too. Firstly one had a patronym, and one added the name of his land or lands, with the title of "Sire of …".

This is not to simplify the matter. The Montmorencys were called Bouchard; the Castellanes were called Boniface, the Bourbons were called Capet; the Monacos, Grimaldi.

That Martinez was Spanish or even Portuguese in origins, is a confirmed fact. Nobody opposes his being born in Grenoble.

Now, at the destruction of the *Order of the Temple*, the Spanish and Portuguese Militia were declared innocent by the Bishop of Lisbon and by the Assemblies of Tarragona and Salamanca (Cf. John Charpentier: "*The Order of the Templars*", p. 217). The King of Portugal, Denys I, who merited the beautiful names of "Liberal King" (note…), "Worker King", "Father of the Coutry", took the initiative to delegate Jean Leurenti, Knight, and Pierre Petri, Canon of Coïmbre, to go to Pope John XXII, successor to Clement V, at Avignon, to obtain the preservation of the Order. After six years of reflection, the Pope afforded satisfaction to Denys I.

The Order, thus established, took the name of "*Knights of Christ*" (remember that this was one of the names of the *Templars*). Its Rule was that of the *Knights of Calatrava*, and on March 15, 1319 the first Grand Master took the Obligation on behalf of all the members.

Do we know the name of this Grand Master? He was called *Don Giles Martinez, and he was Portuguese*…

This no doubt explains the role played by the ancestors to which Don Martinez de Pasqually made allusion. Let us never forget the importance of the "*Temple*", with all the significance beneath this word, in our theurgy.

For him, the Universe is the *Cosmic Temple*.

For him, the *Masonic Lodge* is the image of the *Cosmic Temple*.

For him, *Man-Archetype* is expressed by the *Temple of Solomon*.

And the *Repairer*, that is to say the Christ, in his special language, is also symbolized by the *Temple*.

The Temple of Solomon, marvel of ancient Jerusalem, executed by order of the King according to the instruction and following the secret plans received by David his father, by the architect Hiram and the companion-builders of the Tyrian Corporations, was constructed in the *image* of the Man-Archetype and that of the Universe.

"To study the secret symbolism of the Temple of Solomon, is to study both the one and the other."

Such were the subject of the secret teachings of the *Elus-Cohen*, summarized in fragment 3 of Manuscript 5475 in the Library of Lyons.

The Temple is thus an esoteric element and permanent prophecy. It bears in itself the plans of its own relative destiny, a reflection of the Eternal Divine of Man and the Cosmos.

By analogy it is identified to those who unite them. An emblematic Microcosm of the Macrocosm, true mirror of stone in which is reflected the *First Architect: Adam Kadmon.*

At the second stage, the five essential objects of the Sanctuary which are the Seven-Branched Candlestick, the Airian Sea, the Altar of Holocausts, and that of Perfumes, the mysterious Ark of the Covenant; these five objects of redoubtable consecrations, are but Symbols, Pentacles in three dimensions, *theophoric centers* of the Five "Appearances" of the *Ancient of Days* of the Kabbbalah (the *Persona* of Latin Christianity); the mystical and theurgic *Attributes* of the *Essential Name*: *Yeheshouah*, the Great Name of Five Letters.

That is say that, in order to understand the secret esotericism of the *Temple of Solomon*, to gain access to the ideological currents which bear the fateful word, the true "*name of power*" far before our time, and to receive the ultimate teachings of the *Eternal Initiator* identified with it, one must oneself have occultly lived one's own construction, ruin and symbolic resurrection.

"Destroy the Temple, and I will rebuild it in three days," Christ tells us (Mark, XIV).

We are told that Christ died at the age of thirty-three, the duration of the tropical year of the sun. Note that the first Temple of Solomon *was destroyed at the end of thirty-three years…*

These things only a *mystical* Master Mason can perceive, he who knows the Acacia and its symbolism; who, dead in the shadows of Hikal, with Hiram, like Hiram, architect of the Temple, is raised again, "*twice-born*", in all the glory of the illuminated Debhir, *with the star, and with the Master…*

This will never be understood by a profane, because he has never lived it psychically.

But in order to understand the esotericism of the Temple of Jerusalem, he must have lived the death and resurrection of Hiram, so to come to an understanding of the Celestial Temple, one must achieve it in oneself, and theurgically live to its reconstruction, *and also its safeguard*. Martinez de Pasqally taught nothing else.

Such is the second *Architect of the Temple*, the enigmatic *Zerubbabel* whose legend and name conceals one of his high grades, in which the *Elus-Cohen* operate both upon themselves and upon the Universe, through the channel of this cosmic plasma which is the *Astral Ether*, to which Plato had already attributed the image of the Dodecahedron, symbol of the Celestial City. In doing this the *Cohen*, disciples of Martinez, worked towards the reconstruction and defense of the Temple, the esoteric

image of *Collective Man*, of the Third Temple which the Christ, or "*Repairer*", was the new Hiram, the unique Architect. This Mystical City was called *Iona*, the "Great Communion of Saints" (Cf. Stanislas de Guaita: "*The Serpent of Genesis*", Tome II).

Why do people not recognize that, *psychologically*, Martinez de Pasqually exposed by his own doctrine? Why do people not recognize that his Elus-Cohen were but a transposition, in an *ideal world*, of the Templars of olden times, whose task consisted of protecting the pilgrims traveling to the earthly Jerusalem, and to defend the *Holy City* and its *Temple*? Our theurgist, most probably impregnated with esoteric doctrines issuing from the neo-Templar centers of Central Europe (Wetzlar's *Rose-Croix*, the mystics of Bohemia-Moravia, etc…) was not unaware of the Templar origin of this *chivalric Order of Saint Andrew* which his father had received, and which he held, and being acquainted with the role played by his ancestors in former times in the reforming of the *Order of the Temple* in Portugal, had, *subconsciously*, realized a mystical synthesis of a common ideal.

This hypothesis is less vague than one might suppose. It is quite evident that his most faithful disciple, Jean-Baptiste Willermoz, by substituting his "*Chevailers Bienfaisants de la Cité Sainte*[42]" for esoteric *Templar Masonry*, had subconsciously but truly tried to perpetuate the guiding ideas of his master.

*

* *

All this is quite curious, and having regard for Truth, we should have the courage to recognize it. Joseph de Maistre has already proclaimed the evidence, the necessity, the grounds of a *point of origin* for the whole initiatory "chain":

> *"Can we not be useful and virtuous without predecessors? We are all united in the name of* Religion *and* Humanity*. We can reply through the rectitude of our intentions. We take hold of (hardiment) the building by the foundations, and instead of rebuilding, we create!" (Cited by E. Dermenghem: "Joseph of Maistre, Mystic").*

Nevertheless, in parallel with him, drawing from a common source which we have analyzed at length (the *Rose-Croix*), there are adepts with the same doctrines and the same goals, and who, themselves, came out of the *Strict Templar Observance*…

> *"The fourth, and last, Chapter of the "*Brothers Rose-Croix of the Great Rosary*", made an assiduous study of the particular knowledge of ontology, psychology and* pneumatology*: in a word,* all those parts of science called occult or secret*, which, being out of the reach of the multitude, were even foreign to ordinary educated people., their special purpose being* the Rehabilitation and Reintegration of Intelligent Man into his original rank and rights.*"*

[42] Knights Beneficent of the Holy City – PV.

Such was the definition of this particular branch of the Rose-Croix called the "*Rite Primitif*", which the Marquis of Chefdebien knew through his father, himself an initiate, as well as his own brother in Prague:

> *"His father had known some German masons, with whom* he had always maintained relations*. He had made their acquaintance at an earlier time, when he had been taken prisoner at the siege of Prague. He had been* recommended to them by his brother*, killed during the combat at Rosbach." (Cf. B. Fabre: "*An Initiate of Superior Secret Societies: Eques a Capite Galeat*o", p. 5).*

So the brother was already in relations with the initiates of *Prague*, and it was there that the traditional meeting took place for this family of Chefdebien d'Aigrefeuille (et c'était là un contact traditionnel en cette famille des Chefdebien d'Aigrefeuille)!

This particular lineage has given us what, in some *occult* Masonic circles, is now called the "*Rose Croix d'Orient*" (we have the teachings of the late lamented Georges L…., alias *Eques Rosae Caritatis*), and this is the explanation. This is given in, in "couched" terms, in the report (fiche) below established in 1781, during the Convent of Wilhelmsbad, by Savalette de Lange, for the Marquis of Chefdebien[43].

This lineage came from the "*Orient*" (no doubt more simply from *Syria and Armenia*), through *Greece*, if we have faith in our personal research and interpretations (recoupments) applied to documents which we have been able to examine by promising confidentiality, and which were confided to us by one of them, Mikaël *in ordine*):

> *"*Wecter. *– You must have seen from many passages in the correspondence between Baron von Gleichen and Tieman, which I had you read in my home, that this was a man who,* Masonically-speaking, attracted the attention of all Germany*. He was a lawyer in Stuttgard, not rich, but not lacking the necessities of life,* instructed in Masonry by a Swabian elder (this resembles Schereder)*. He argued with Kukumar in a large assembly where he succeeded not at all (où celui-ci réussit si mal); and he departed for Italy on information which, it is said, led him to meet in Florence or nearby,* a man who was not European, and who instructed him perfectl*y. He returned to his own country, received three German princes into Masonry, one of whom was Prince Ferdinand of Brunswick, from this time made a very wealthy marriage, received the Order of Denmark, was sent by this court to the court of Swabia, bathed in honors and even opulence. All this more closely resembles Cagliostro than the sage we are seeking, by Tieman, according to Willermoz, and Gleichen, according to some sources,tell us to suspend our judgment. This is therefore a man to follow with interest."*

We note that Savalette de Lange, like Saint-Martin, knew perfectly well what was said about Cagliostro, and knew the distinction between true initiates and the others…

Here, then, are extracts from the confidential *Reports*, send by Savalette de Lange to the Marquis of Chefdebien d'Aigrefeuille, during the meeting of the same Convent of Wilhelmsbad. We shall see how many specific Rosicrucian Fraternities had prominence at this time, *endlessly compared with the Elus-Cohen of Martinez de Pasqually*.

---

[43] The lineage of the *Rose-Crois d'Orient* is not Masonic at all, but Christian and Gnostic, and (perhaps) sister to that of the *Templars*. Before 1916, only two men possessed it in France. Georges Lagrèze, who had received it in Cairo; and Papus, to whom he had passed it. In this era *Papus was the only person who possessed it*, with Lagrèze. It is not connected with the *Frères d'Orient*.

These *Reports* are given *in extenso*, with faithful photogravure reproductions on pages 75 to 113 of the work of B. Fabre, "*An Initiate of Superior Secret Societies*", already cited:

"Shederer. – *Another no less famous leader, who is often confused with the former, though they are very different. He died young. He was the master of many Masons who believe him to be Rose-Croix. His principle student was Wakenfeld.* His teaching, judging by what we know about it, was similar to that of the Cohen. *His master was a Swabian elder, according to the story which Wakenfeld told to Brother Tiéman. He died very young, unusual for a sage, and his memory is honored, not only by his students, but also all those who knew him. The Princes of Darmstadt knew him, as well as his students, who they called the "*Rose-Croix of Wetzlar[44]*."*

"Srhepher. – *Celebrated for his prodigies, apparitions, etc., and for his tragic end, in a garden in Leipzig. There was a book in two volumes, written in German, about him, and a work by a doctor (…illegible word…) on him and on the miracles of Garner. We know enough not to need to make a long report."*

"De Roschamph. – *I neither know who he is nor where he lives. He is a member of the Executive of the* Strict Observance. *He is one of the students of* Schereder, the Master of Wetzlar.*"*

"Otto. – *He is the secretary of the envoy of Saxony.* He is an ocular witness to the apparitions of Srhepher.*"*

"Prince of Nassau-Usingen. – *This Prince lives in the Castle of Briberich. I don't know there this castle is, and only know that it is not far from Strasbourg. We only know of him through his correspondence which you have seen. The Baron von Gleichen has reported that he was very intimately linked with Wakenfled.* New presumptions that the "Rose-Croix of Wetzlar" has the closest analogy to the Cohens. *It would be very interesting to know what he is in and what he knows. In all respect\s he enjoys the very best reputation. The mission of Mis. de C…. (Chedebien), if he sees this Prince, would be to discover if he is truly more advanced in spiritual knowledge than Brother de Lange, and* if there are in fact any relations between the Cohen, his group and that of Wetzlar.*"*

"Wakenfeld (Baron of), at Wetzlar. – *He is Assessor, or I don't know the title, a member of the Imperial Chamber of Wetzlar. He is the pupil of Shereder who enjoys the best reputation in all respects, and who passes as the most well instructed. I have had no direct relations with him, but if I had the time and money, above all the time, I would make a trip to Frankfurt, where he would apparently be during the foire, solely in order to make his acquaintance. He is, according to all that I have heard from the Baron von Gleichen, the Princes of Darmstadt, Tiéman and a few others, the most interesting person to know for you and me. If we were to make his acquaintance, he could talk to us about all the most important things in these instructions and provide the best teaching.* He knew Falc *and Wecter. He is linked in friendship with the Prince of Nassau-Usingen and Baron von Gleichen. I even believe that it was to him that the Prince gave all his instructions, and that confirms me in my long-held opinion, that* the Rose Croix (of Wezlar?...) – N.D.L.A.) and the Cohens are Brothers*, and if this is the case we will have the closest connections. Of all the men that you could see, he is one of those who could be the most truly useful to us, to judge by all that has been said to me."*

"Dr. Falc, in England. – *This Dr. Falc is known in much of Germany. He is an extraordinary man in all ways.* Some believe him to be the Leader of all the Jews*, and attribute to his purely political projects* all the marvels and strangeness of his conduct and his life*. He has without question a singular manner,* and is a Rose-Croix*, in the memoires of the Chevalier of Rampsow. He has had some adventures with the Marshall of Richelieu, great seeker of the philosophical Stone. He has had a singular history with the Prince of Rohan-Guéménée and the Chevalier of Luxemburg,* concerning King Louis XV, whose death he

[44] Town of the Electorate of Hesse, to the north of Frankfurt and east of Koblenz.

predicted. He is almost unstoppable. *In all groups of men wise in the secret knowledge he passes as a superior person. He is presently in England. Baron von Gleichen can provide good information about him. Try to get it from Frankfurt."*

*"*Leman. – Pupil of Falc. – *Since with the Chevalier of Luxemburg."*

*"*Bauer. – *One of the witnesses of the apparitions of Schraepfer (Srhepher)* is in England. *Good German, but with no letters."*

*"*Zuirlem. – in Wetzlar. *One of the pupils of Srhepher."*

*"*Birghem. – He is from Wetzlar. *At least, he has lived there a long time. We only know of his name. He is one of three students of the Scheeder Rose-Croix, and a colleague of Wakenfeld. Prince Frederic of Hesse-Darmstadt volunteered hisname.*

*"*Baron von Gelichen. – *This dignified Brother is a member of the* Société des Amis-Réunis[45]*, and was received into the first grades of the* Cohen *by Saint-Martin. He is curious, erudite and well-educated. His residence now seems to be fixed at Ratissbonne. He is not one of the Directors of the* Strict Observance. He has intimate connections with Wecter and Wakenfeld, knows Falc*, and the Prince of Nassau-Usigen. In a word, he is one of our most* educated *friends. He is cold and uncommunicative, but when he knows and likes someone, he becomes quite different. He has teachings on the* Rose-Croix *other than those of the* Cohen*."*

(In this last sentence he is clearly referring to the different "Rose-Croix" of the Cohen Rose-Croix or Réaux-Croix).

*"*Prince Louis hereditary Darmstadt *(sic.). – In his youth he worked with a Jew whom he believed was a pupil of Falc. He even claimed to have performed operations, but has completely abandoned this path. He believes in Spirits, good and evil, and even in the Spirits of the Dead."*

*"*Professor d'Heckh. – *This Mason is the pupil of Srhepher, and he appears to be the most educated of all. He is a professor at the University of Leipzig. I only know his name form Brother Otto, who is the secretary to the envoy from Saxony in France, and who himself is one of Srhepher's pupils."*

*"*Dr. Kœrner. – *This young man is from Leipzig. This winter he traveled with a young German prince, the Compte von Schoenburg. He went to Switzerland where he saw much of the Brothers Lavater. He has some principles analogous to those of the* Cohen*, and has just been received into the* inner circle of Directors (Strict Observance)*."*

The *Inner Circle* of the Directors was the Inner Order, which comprised the two highest grades: *Knight of the Temple*, or *Knight of the Croix-Rouge*, etc…

In a previous study ("*Contemporary Martinism and its true origins*", published by "Destins", Paris 1948), we showed that no initiatory line of our age could link "*Martinists in name*" to the "*Martinists in fact*" of former times, *at least in France*.

No ritual lineage coming directly from Claude de Saint-Martin holds water against a well-conducted historical confirmation. One can but suggest that after his death, his final disciples constituted a "Society", and it is against that idea that Gence rightly argues. No lineage exists from Martinez which could come to us through the

[45] Society of Reunited Friends – PV.

intermediary of J.-B. Willermoz, as he did not have the power to create *Réaux-Croix*, allowing them to perpetuate themselves, and this is stated by Willermoz himself in a letter we cited. The *Grands-Profès* of the Rectified Rite, which he himself created within the *Chevaliers Bienfaisants de la Cité Sainte*, corresponded, more or less, to the Grade of Master Cohen! And the *Grande-Profès* have themselves been extinct for a long time. We have definitive proof of that.

So we find ourselves facing the following fact: we possess a Doctrine, now well known, thanks to the works of Papus, Le Forestier, Van Rijnberk, etc… yet no initiatory line gives us the "powers" to put it into action.

Does no means to disseminate (désensabler) the source exist?

If we categorically maintain our conclusions of 1948 summarized above regarding the "lineages" examined by us, we must however complete them by saying that four years' research into this matter allows us to report what the last paragraphs of our previous study hinted at to attentive readers…

*
* *

Firstly, we underline a fact which, in the labyrinth of events related to this new study, could have passed unobserved by the reader.

This is the fact that Sweden did not accept the conclusions of the reform at the Convent of Wilhelmsbad, and thus is remained aloof, remaining in the body of the original *Templar Strict Observance*.

It follows that this very "Observance:, despite its purifying Convents,was never able to completely exclude Kabbalists, Gnostics, Theurgists, etc., and that in Sweden, Denmark, and all the Baltic States, we see this famous *Northern School* existing within it. Contrary to what Matter presumed, this never had Martinez as its author, but on the contrary, it is most probably the pastor *Stark*, founder the *Templar Clericat*, whose center was at *Mittau*, in Courlande. The very name indicates a *sacerdotal* lineage. What priestly line? In his time it was though to be from the Jesuits. It is very improbable that the Fathers of this most orthodox Company blossomed into doctors of magic… The true answer is this:

> *Societies of the* Illuminated *were most common among Protestants. Religious souls, unsatisfied with what they saw, sought something more substantial and joined themselves to mystical ideas.* This was a journey towards Catholicism. *The books of the Protestant* Illuminated *show an appreciative leaning towards this system. The existence of Purgatory is admitted by all the Protestant* Illuminated*." (Joseph le Maistre, cited by E. Dermenghem: "Joseph the Mystic Master", p. 71)*

That Sweden, from the 18th Century, had been a center of mystic Illuminism is a generally ignored fact, and this is wrong. There is perhaps the key to the historic enigmas

or uncertainties. (In the 17th Century Déscartes sought the *Rose-Croix* there and, according to certain sources, found them…)

Indeed, in a letter from the Baron von Durkheim, Minister of the Ducal Court of Saxe-Meinigen, Chapter Commissaire of the *Templar Strict Observance* Province of Burgundy, under the name of "*Eques ab Arcu*", and addressed to Willermoz (Library of Lyons, mss. 5481, p.3, 27, cf. Alice joly, op.cit. p, 81), we learn that a Convent had taken place in 1777, in the month of February. Present were the Duke of Brunswick (before - déjà), the Duke of Saxony, and twenty-four of the most important Brothers:

> "There they decided upon a union between the Illminated of Sweden and the Rectified Rite."

This is significant.

Here, then, we the Kabbalists, Alchemists and Theurgists reintegrated into this *Strict Observance*, which had tried in vain to exclude them during the course of the preceding Convents, since 1741…

In another letter, dated September 10, 1810, written by J.-B. Willermoz to Prince Charles of Hesse-Cassel, "Viceroy of Norway and Wolstin", we read another confirmation of this fact:

> *"What became of the famous* Illuminated Chapter *of Sweden, which had the Woelners as its columns, and which, was formed during the epoch of Wilhelmsbad under the protection of his Head, the Most Serene Brother Charles, Duke of Mecklemburg (*Eques A Sole Vivificante *being his name in the Order), and today upon the throne, which had such high pretensions and appeared to want to dominate in Germany? Is this system, rejected by the Convent of Wilhelmsbad, spread abroad? Is it vouched for? Does it still exist?" (Cf. Emile Dermenghem: "*The Sleepers*", Paris, 1926, page 172).*

> *"I only learned some time later that many of the (*German*) Chapters, which were strongly attached to their favorite system of the restoration of the Temple, which the Convent had* genuinely rejected*, demonstrated themselves little disposed to adopt any rituals contrary to this system." (Cf. E. Dermenghem, op.cit., p. 177).*

And, after 1810, the tempest of the Revolution and the wars which followed, passed. *Willermoz suspected that the resurgence of the Temple had survived*. He was not wrong in this, as we have seen.

This Swedish Rite, founded in Sweden from 1796 to 1800 by the Prince of Sudermania, original head of the VIIth Province of the *Templar Strict Observance* was, in fact, integrated into the State, for the final Degree, "*Vicar of Solomon*", was occupied by the King of Sweden himself. (King Edward VII of England was "initiated" in 1868 by King Oscar of Sweden).

It comprised four Classes. The last Class consisted of four degrees; the last, uniquely, was occupied by the King. In this Class, degrees two and three constituted the "*Temple Class*", and any commoner admitted received, *ipso facto*, personal nobility. J. Marquès-Rivière, in his book "*Secret Rituals of Freemasonry*", also indicated this fact,

specifying that the beneficiary was automatically inscribed upon the register of Swedish Nobility.

One will notice that this patronage offered to *Solomon* was seen in the life of James Ist of England (James VIth of Scotland), who had taken as his *nomen esotericum* the name of "*Solomon*", following his journey to Sweden, where he stayed near Tycho Brahé…

FREEMASONRY

In the preceding pages we have seen the melting-pot in which the “Templar thought” was perpetuated after the death of the Order of the Temple, in:

a. the Order of Knight of Chardon of Saint Andrew of Scotland;

b. the Order of Knights Arms Bearers;

c. the Canons of the Holy Sepulcher;

d. the Teutonic Order;

e. the Rose Croix (and its diverse branches);

f. the Templar Strict Observance;

g. Speculative Freemasonry (Catholic and Stuart Masonry), including the “Scottish Masters of St. Andrew”. These quickly hived off in addition into:

h. Speculative Freemasonry (Deist, known as the ‘Rite Français’, born out of English Freemasonry in 1715, Orangeist and Protestant.

It is not without interest to the reader to see in detail the political action of this *thought* in various States, which had as their head sovereigns who dreamed of a united Europe, a pre-figuring of the Ideal Temple – that is to say, of the *Reintegration of Archetypal Man*.

In Sweden (country of Tycho de Brahé), they had Templar Masonry as a working branch, coming directly from the Strict Observance (Aims: internationalism, neutralism, etc…).

In Germany, they unfortunately had as agents driving forces who were military and aristocratic Prussians, who (in the Prussian way besides…) dreamed of realizing the Templar thought of unifying the States through military means, put into motion by a Germany become the agent of Providence… This was firstly pangermanism; then much later Nazism. The famous device “God with us” (*Gott mit uns*) which both preserved, acknowledges this fact.

In England it was more tenuous, vaguer, for the plan of James VI of Scotland was thwarted by the Protestant revolution. The project of Charles 1st to “*rebuild the House of Solomon*” (Cf. Montchal, “*Origin and History of the Masonic Grade of Scottish Master of St. Andrew*”, Geneva, 1913), had to wait until 1918 finally to see Great Britain

participate in a common work towards the unification of men within large international conferences, and abandon the splendid isolation of the "Orangemen[46]".

This is why we consider it easier to put an abridged chronology of *Illuminism* under the scrutiny of the reader. In reading this, he will thereby learn as much, if not more, than all that has been laid out before in this book.

We have ended at a time when Masonic rites have lost their philosophical acuity, indeed metaphysical thought, in order to launch ourselves in disinterested speculation in this arena. The activity is no longer the same, and rationalism succeeds illuminism and mysticism: the "climate" is different. One must await the end of the "*stupid nineteenth century*" to see reappear, along with Lenain, Eliphas Lévi, Lacuria, Stanislas de Guaita, and his friends, the great current of traditional Occultism[47].

[46] R. Ambelain has a wonderful knack of totally ignoring history! When, following the Second World War, England initially sought membership of the Common European Market, the very man who had spent the war living in England and organizing the French Resistance, Charles DeGaulle, fought against the English entry into this alliance with his new friends, the Germans. To be fair, this happened after the writing of this book. But nevertheless, such is politics! – PV.

[47] …and we are still waiting in 2005! – PV.

CHRONOLOGICAL TABLE OF THE EVENTS MENTIONED IN THIS STUDY

1013 Founding in Jerusalem, fourteen years after the first Crusade, of the *Order of Knights of St. John of Jerusalem*, who later and successively bore the names *Knights of Rhodes*, then *Knights of Malta*. Founder: Gérard the Fortunate of Tanque.

1099 Founding of the *Equestrian Order of Knight of the Holy Sepulcher*, par Godefroy de Bouillon, in Jerusalem.

1110 Founding, in Jerusalem, of the *Military and Hospitaller Order of St. Lazarus of Jerusalem* (descended from the Hospital of St. Basil the Great, founded in 369 at Caesarea, and transported to Jerusalem in 530).

1112 Founding, during the siege of St. John of Acre, of the *Order of Teutonic Brothers Hospitaller*, later becoming the *Teutonic Knights*.

1118 Founding in Jerusalem, by Hugues de Payens, of the *Order of Poor Knights of Christ and the Temple of Solomon*. Hugues de Payens (descended form the Comtes de Champagne), is assisted in this by eight other knights.

1192 Bull of Pope Celestine[48] III confirming the Rule of the *Teutonic Order*.

1203 Pope Innocent III approved the project of Dominic Guzman (future St. Dominic) on the creation of the *Order of Knights Arms Bearers*. The kernel is created with elements coming from the *Order of the Temple*.

1204 Founding at Riga of the *Order of Knights Arms Bearers* by Albert of Apeldern, bishop of Livonia[49].

1209 Bull of Pope Innocent III authorizing the founding at Toulouse, by Dominic Guzman (future St. Dominic) of a *Military Order of Jesus Christ*. In history the Order will bear the names *Order of St. Peter Martyr*, *of St. Mary the Glorious*, *Knights of the Rosary*, etc…

1237 The *Order of Knight Arms Bearers* is integrated and becomes a "langue[50]" within the *Teutonic Knights*, while preserving its interior autonomy.

1307 Arrest of Jacques de Molay and the *Templars*.

1310 The *Knights of St. John of Jerusalem* are installed at Rhodes under the leadership of Villiers de l'Isle-Adam. They take the name *Knights of Rhodes*.

1312 Dissolution of the *Order of the Temple* at the Council of Vienna.

1314 On June 24th, during the Feria of St. John of Summer, Robert Bruce, king of Scotland, constitutes the *Order of St. Andrew of Chardon* with the Templars of the Scottish Commandery. This was recompense for their assistance at the battle of Bannockburn against the English troops under Edward the 'Cowardly'[51].

---

[48] Ambelain has '*Pape Callixte III*' – PV.

[49] Normally credited with the founding of the Teutonic Knight. How confusing! - PV.

[50] Or 'tongue'- Orders were often divided along languages – PV.

[51] From the Scottish point of view…! PV.

1319 March 15 1319 (or March 26 in the Gregorian calendar), the king of Portugal, Denys 1st constitutes the *Order of Knights of Christ* with knights from the Commanderies of Majorca, Castille, Léon, Aragon and Portugal. Bull from Pope John XXII.

1378 Birth of Christian Rosenkreutz, according to legend.

1444 Royal letters from Henry IV of England, assuring aid and protection of English alchemists. The Masonic ritual called the "*House of Heredom*" is named for the first time (Collection of historic plays of Rymer).

1453 Bernard Trevisan, famous alchemist, encounters a society of around fourteen or fifteen alchemists in Italy, who have succeeded in the famous "projection".

1485 Henry VIII of Lancaster ascends the throne of England. He becomes honorific Grand Master of Operative Masonry.

1490 Pope Innocent VIII dissolves the *Order of the Holy Sepulcher*.

1493 Birth of Theophrastus Bombast von Hohenheim, called *Paracelsus*.

1498 Emperor Maximilian of Austria puts the Masonic Operative Lodges under his protection.

1507 Henry Cornelius Agrippa, knight of the Golden Militia, doctor to Emperor Charles V, founds the Association of the Community of Mages. He writes *De Occulta Philosophia.*

1509 Henry Cornelius Agrippa submits his work for the examination of Abbé Trithème.

1510 Henry Cornelius Agrippa travels to London, to the house of Jehan Collet. Publication of his "*Commentaries on the Epistles of St. Paul*", probably based upon the truncated texts from the same commentaries written by St. Dominic, on the commentaries seized from the *Albigensian heretics*.

1517 Capture of Jerusalem by the Turks. The canons of the *Order of the Holy Sepulcher* leave Palestine and relocate in central Europe (Bohemia and Moravia), the House of the Order is transferred to Michow, near Krakow (Poland).

1525 Secularization of the *Teutonic Knights* by Albert of Brandenburg, Grand Master of the Order.

1526 Walter of Plettenberg gives back autonomy to the *Knights Arms Bearers* and reconstitutes the Order.

1530 The *Knights of St. John of Jerusalem* become sovereigns of Malta, whose name they take.

1533 Birth of William IV the Wise, Landgrave of Hesse-Cassel, on June 14th.

1536 Paracelsus publishes his celebrated "Prognostication", in which he reveals the symbol of the *Rose and Cross*, and speaks of Elias Artista.

1540 James V of Scotland (father of Mary Stuart) resurrects[52] a first time the old *Order of St. Andrew de Chardon*.

1541 Death of Paracelsus at Salzburg. His words are then edited by Huser, paid for by the Elector and under the counsel of the Archbishop of Cologne.

1546 Birth of Tycho de Brahé, son of the County Sheriff[53] of Skane (Denmark).

---

[52] '*rouvrer'* – I couldn't find a translation of this word, so I am guessing '*to resurrect*' – PV.

[53] According to history his father was County Sheriff of Helsingore. I have no idea what a 'grand bailli', which is the term used by Ambelain, is – PV.

1560 Birth of Henri *Khunrath*, in Leipzig.
1561 Goltar Kettler, 50th Provincial Grand Master of the *Knights Arms Bearers*, reforms the Order[54] and becomes Duke of Courlande. The Order is then again united with the *Teutonic Knights*.
1570 Founding in Germany of the "*Fraternity of the Rosy Cross of Gold*", cited by Michael Maier.
1574 The Count of Falkenstein, Bishop of Trêves, is cited as one of the chiefs of the *Rose Croix* (Cf. Sédir: "*History of the R.C.*"). Birth of Robert Fludd, in Milgate (county of Kent).
1575 Birth of Jacob Boehme in Alt-Siedenburg (Haut-Lusace), near Görlitz.
1586 Birth of Valentin Andreae in Herrenberg. Assembly of the "*Militia Crucifera Evangelica*" held in Lunéville. The discussions were on the Mystical Temple, the Rose and Cross, the Reintegration of Man, the renewal of the Earth. Sir Phillip Sydney published his "*Mystical Sonnets*" in London, inspired by Occitan and Platonic doctrines. Apogee of the English Rosicrucian Movement which has just been launched by James VI of Scotland (he is not yet James I of England). Epoch of Rosicrucian assemblies in the "Siren" tavern in London.
1590 James VI of Scotland embarks on a journey to meet Tycho de Brahé at Uranienborg. Stays by William IV the Wise, Landgrave of Hesse-Cassel, protector of Tycho de Brahé.
1591 On his return to Scotland, James VI publishes a first treatise on Theurgy: "*Dæmonologiæ hoc est adversus incantantionem sive magiam institution, auctore serenissime potentissimioque principe*."
1592 Death of *William IV the Wise*, Landgrave of Hesse-Cassel. His son Maurice de Hesse-Cassel succeeds him. He founds the "Rosicrucian Chapter of Cassel", seventeen years later.
1593 James VI of Scotland constitutes the "*Royal Rose Croix*" with thirty-two *Knights of St. Andrew of Chardon*.
1598 Birth in Nuremburg of the "*Militia Crucifera Evangelica*" founded by Simon Stubion. It is sonn united with the Rose Croix (Cf. Sédir: "*History of the R.C.*").
1601 Death of Tycho de Brahé in *Prague*, near to Emperor Rudolph II, protector of Hermeticists and Rose Croix (he had Michael Maier as his doctor).
1603 James VI of Scotland (son of Mary Stuart and Henry Stuart Darnley) becomes king of England under the name of James I. Scottish Operative Masons henceforth have the right to choose their own Grand Master, for James I became the Grand Master of English Operative Masons. William Sinclair of Rosslyn succeeds him in Scotland at the head of the Lodges.
1604 On January 8th, 1604 at 5:22pm there was a great conjunction of Saturn and Jupiter in the 13th Degree of Sagittarius. This will be the occult point of departure of a great philosophical movement for which France is the marching wing (ascendant in *Leo*, governing this State).
1609 Khunrath publishes in Hanau, with the support and privilege of Emperor Rudolph II, his "*Amphitheater of Eternal Knowledge*."

[54] 'passe à la Réforme' – perhaps this has a special meaning – PV.

1610 Discovery (?) of the famous "Rule" of the *Order of the Temple*, by Albert le Mire, Dean of Anvers. In London, birth of the "*Rosæ Crucis*", which shortly afterwards created the "*Invisible College*", which under the protection of king Charles I (son of James VI of Scotland) became the "*Royal Society*".

1611 In London, birth of "*Aura Crucis*", descended from the "*Brothers of the Cross of Gold*" of Germany.

1614 In Ratisbonne, the first manifestation of the *Rose Croix* with the "Fama Fraternitatis" and the "Confessio Fratrum Rosæ-Crucis."

1615 Constitution of the "Rosicrucian Chapter" in Cassel, by Count Maurice of Hesse-Cassel, son of William IV the Wise. Members: Landgrave Louis of Hesse-Darmstadt, Marquis of Brandenburg, Elector Frederic II, Prince Christian of Anhalt, Valentin Andreae, Michael Maier, Raphaël Eglinus, Anthony Thys, Jungman, etc…

1616 Michael Maier, doctor to Emperor Rudolph II, goes to London to make contact with Robert Fludd and Sir Francis Bacon.

1620 Birth (or in 1627) of the *Templar Strict Observance*, esoteric chivalric Order, descended from the *Teutonic Knights*.

1622 Assembly in La Haye of *Rose-Croix*, in the palace of Prince Frederic-Henry, City Ruler[55] in the Low Countries.

1624 Death of Jacob Boehme, near Görlitz.

1644 Death of J.-B. Van Helmont, effector of the union between the naturalist Rose-Croix and the mystical Rose-Croix groups. In London, Elias Ashmole (born in 1617, died in 1692) is received by William Backhouse into the *Rose-Croix*; a short time earlier he had become an "Accepted Mason" in English Operative Masonry.

1645 In London, founding of the "*Invisible College*", descended from the "*Rosæ Crucis*" of 1610, by Boyle, Locke and Sir Wren.

1646 King Charles I (son of James VI of Scotland) sends Jehan Sparrow to Germany, to collect the teachings of Jacob Boehme and organize their publication. Elias Ashmole is received as a Freemason.

1649 Revolution in England. It is possible that the mystical preoccupations of Charles I, and his support of Illuminism, had actuated the hatred of the Puritan Protestants against him. Execution of Charles I.

1658 Death of Cromwell.

1659 General Monck, head of the Scottish army, and member of the Operative Grand Lodge of Edinburgh as an "Accepted Mason", is made a *Knight of St. Andrew*. The constitution, within Anglo-Scottish Operative Masonry, of an *Order of Scottish Masters of St. Andrew*, grouping partisans of the Starts who were received as Accepted Masons, a kernel which in fact remained more or less secret.

1660 Charles II ascends the throne of England.

1662 Charles II ensures the publication of the works of Jacob Boehme, decided by his father. He constitutes the "Royal Society" descended from the "Invisible College".

1671 Birth, in Alicante (Spain), of the father of Martinez de Pasqually.

[55] '*Stadhouder'* – PV.

1687 Before his departure for France, in exile, James II, son of Charles II Stuart, resurrects the "*Order of St. Andrew of Chardon*".

1688 James II Stuart and his court in exile, established at the chateau of Saint-Germain-en-Laye. First military Masonic lodges founded in France by Scottish and Irish gentlemen in his entourage and in his regiments (Catholic Masonry named "Jacobite").

In the entourage of James II, gentlemen affiliated with the *Order of Scottish Masters* (founded in London in 1659, see the appropriate heading), with royal patronage constituted the *Order of Scottish Masters of St. Andrew*, linked to the ancient Chivalric Order of this name. The ritual, in a double sense, symbolizes the *reconstruction of the Temple* by Zerubbabel.

H. G. de Marschall, hereditary Marshall of Thuringe, is received as a member of the *Scottish Masers of St. Andrew*, at Saint-Germain-en-Laye. The same year, he founds the "*Scottish Rectified Rite*" in Germany, in the heart of Freemasonry.

1710 Publication by *Sincerus Renatus* of the "*Rules of the Rosy Cross of Gold*". Birth in Grenoble of Martinez de Pasqually.

1717 Founding in London on June 24th (St. John of the Summer) of the *Grand Lodge of London* (later the *Grand Lodge of England*), by four Lodges of Accepted Masons (Protestant and "Orangeist" Masonry).

1730 Installation of a "*Templar Chapter*" at Unwurden (High- Lusace). According to some people, this would be the first manifestation of the *Templar Strict Observance* in a ritual form with a Masonic character. Birth of J.-B. Willermoz (July 10th).

1735 Installation in Paris on September 20th, 1735, at the Hôtel de Bussy, of the "Lodge of Aubigny", under the presidency of the Duke of Richmond, former Grand Master of the Grand Lodge of England (Protestant and Orangeist Masonry). First manifestation of ordinary Masonry, opposed to Jacobite Masonry in its principles.

1737 Discourse by Chevalier Ramsay, preceptor of the children of Charles Edward Stuart (son of Charles II[56]), a discourse relevant to the *chivalric* and *military* origin of the high Masonic grades.

1738 Don Martinez de Pasqually (father of Martinez de Pasqually) receives a patent for constituting a Lodge of the "Grand Lodge of Scotland, *under the constitution of Charles-Stuart*".

1741 In Russia, beginning of the reign of Elizabeth Petrovna, and first appearance of the *Templar Strict Observance* and *Rose Croix*.

Founding in Hamburg of a Chapter of *Scottish Masters of St. Andrew*, within the Lodge "Judica".

Baron von Hund (born in 1722, died in 1776), is received into German *Templar Masonry*.

Lodge "Union" in Berlin begins to transmit the Masonic grade of "Grand Scotsman of the Sacred Vault of James VI". It is probable that it existed long before, but under a non-Masonic form, simply Rosicrucian and Kabbalistic.

[56] Not true: Charles Edward Stuart, or The Young Pretender, was the son of James Edward Stuart, The Old Pretender, and not King Charles II – PV.

1742 Convent of Kohlo. First exclusion of Occultists from *Templar Masonry*. They had probably been intruduced by the little German princes (Hesse-Cassel, Hesse-Darmstadt, etc…), who were obsessed by Illuminism and Mysticism.

1743 Birth of Louis-Claude de Saint-Martin, the future "*Unknown Philosopher*", in Amboise. Birth of Cagliostro, alias Joseph Balsamo, in Palermo.

1744 First Masonic Lodge constituted in Russia: "*The Three Brothers*", at Varsovia. Descended from the Lodge at Königsberg: "*The Three Crowns*".

1745 Charles Edward Stuart, pretender to the throne of Great Britain, is solemnly proclaimed Grand Master of Scottish Masonry, on September 24th (Cf. "A winther with Robert Burns", Edinburgh, 1846).

1747 Constitution, at Arras, of the "*Primordial Jacobite Chapter of the Rose Croix*", by patent of Charles Edward. Soucher

Constitution at Toulouse of a "*Chapter of Faithful Scotsmen*" by a partisan of the Stuarts. This Chapter later became the mysterious "*Old Bru*" (?).

1748 Arrest of Charles Edward by the Duc de Biron and two hundred men at the Palais-Royale[57]. Departure into exile. It is possible that the inspiration for this exile had come from English Masonry (Protestant and Orangeist), putting pressure on the Grand Lodge of France, its daughter, whose head was the Comte de Clermont, alias Louis de Bourbon-Condé, grandson of Louis XIV.

1749 H.-G. de Marschall, hereditary Marshall of Thuringe, introduced *Templar Masonry* to the Lodge at Naumburg. Baron von Hund did the same thing at Kittlitz, by Lobau.

1750 J.-B. Willermoz is received as a Freemason in Lyons.

1754 Martinez de Pasqually founds the "Chapter of Scottish Judges" at Montpellier, with the patent received by his father from Charles Edward.

Constitution in Paris in the Hôtel des Stuart, suburb of Poissonière, and by the Knight of Bonneville, of the "*Chapter of Clermont*". Baron von Hund is present.

1755 Convent of Dresden, known under the name of the "*Rectification of Dresden*". Out of this comes the "*Rectified Rite of Dresden*", by which the *Templar* system is established in a Masonic Lodge which takes the name of "*Grand Lodge of Dresden*".

1758 Beginning of the apostolate of Martinez de Pasqually, regarding the "*Order of Knights Elus-Cohen of the Universe*" (according to his letter of September 2nd, 1768, where he affirmed that the Brothers of Aubenton had been his "rivals" for ten years).

1759 Abolition of the *Company of Jesus* in Portugal.

1760 Martinez de Pasqually founds the "*Temple of Elus-Cohen*" in Toulouse.

1762 Abolition of the *Company of Jesus* in France.

[57] Bonnie Prince Charlie was expelled from France after the Treaty of Aix-la-Chappelle and roamed about Europe, before settling in Rome in 1766. He died in 1788 – PV.

1763 Martinez de Pasqually announces to the Grand Lodge of France the creation in Bordeaux of his Lodge, the "*Scottish Elect Perfection*."

Convent of Altenberg, near Iena. *Templar Masonry* once more excluded the Alchemists, Theurgists and Kabbalists, from its Lodges and Chapters. For the first time, the "*Templar Strict Observance*" appeared in Masonic form. The original organization of the old *Order of the Temple* is used for its geographical division in Europe.

1767 Abolition of the *Company of Jesus* in Spain.

Dr. Starck, first preacher of the Court of Hesse, old member of the *Templar Strict Observance*, one of those excluded from the Convent of Altenberg, founds the "*Templar Clergy*", Templar Masonry of a theurgic nature. The Jesuits were its promoters (according to certain sources) and the Unknown Chiefs placed at the head of this "*Templar Clergy*" were secretly set up again[58].

1768 Louis-Claude de Saint-Martin is received as a Freemason by Martinez de Pasqually, into the *Order of Elus-Cohen*.

1776 Constitution in Russia of a "*Provincial Swedish Lodge*" by fiat of the Duke of Sudermania (*Templar Rite*).

1777 Convent of ….. (letter from Baron of Durckeim, minister of the Ducal Heart of Saxony, to J.-B. Willermoz). The Union of the Illuminati of Sweden with the *Scottish Rectified Rite* is agreed.

1778 *Convent de Gaules*, in Lyons. The French branch of the *Templar Strict Observance* (constituted in 1774 by the representative of Baron von Hund, Baron Weiler) rejects Templar filiation by reason of political prudence. Willermoz substitutes for the grade of "*Knight of the Temple*" that of "*Knight Beneficent of the Holy City*[59]".

1779 Cagliostro meets Pastor Starck, founder of the "*Templar Clergy*", at Mittau (Courlande). He remains there for several months.

1782 Convent of Wilhelmsbad. Charles Edward Stuart does not deign to interest himself in the Convent, nor does he reply to the invitation. The assembled Masons therefore decide to name Duke Ferdinand of Brunswick as Grand Master of the *Scottish Rectified Rite*.

1784 Death of the *Count of Saint Germain* at Gottorp, at the house of the Prince of Hesse-Cassel. Before his death, he confirms to the latter the veracity of the statements of Baron von Hund, and names his predecessor: Baron Rod, of Königsberg.

Louis-Claude de Saint-Martin meets Russian Masons of high aristocracy in London.

1796 The Duke of Sudermania (*Templar Strict Observance*), following the rupture of Wilhelmsbad, founds the *Swedish Rite*.

---

[58] "Les Jésuites en auraient été les promoteurs (selon certains), et les Chefs Inconnus placés à la tête dudit *Clérical Templier* en auraient tous relevé, secrètement." This is hard to translate and I have only been able to guess at the meaning – PV.

[59] Chevalier Bienfaisant de la Cité Sainte.

1797 The knight of Harmensem receives form the Duke of Sudermania the grade of "*Professed Commander of the Holy Sepulcher*", descended of old from the Grand Orient of Bouillon, and spread by the Duke of Bouillon and the Prince of Rohan.

1798 Napoleon Bonaparte seizes the Isle of Malta and overthrows the power of the *Order of Malta*.

1804 Founding in Paris of the "*Ancient Accepted Scottish* Rite", which recovers as the "*18th Degree*" the grade of "*Knight Rose Croix, Knight of the Eagle and Pelican, Knight of St. Andrew, Mason of Heredom.*"

1850 Sir Bulwer Lytton is received into a surviving English Rosicrucian group.

1865 Founding of the "*Societas Rosicruciana in Anglia*" by R. Wentworth Little.

1866 Founding in London of "*Metropolitan College*" of the "*Societas Rosicruciana in Anglia*."

1871 Lord Bulwer Lytton becomes Grand Master of "*Metropolitan College*"[60].

1873 Lord Bulwer Lytton receives Eliphas Lévi into "*Metropolitan College*". It is probable that the evocation of Appolonius of Tyana, which was required of him, provided the traditional *proof*.

1875 Death of Eliphas Lévi. Probable date of the Rosicrucian *transmission* of Lacuria.

1888 Stanislas de Guaita constitutes the "*Ordre Kabbalistique de la Rose-Croix*" with Joséphin Péladan, the lineage coming from the brother of the latter, Dr. Adrien Péladan, who had received it from Abbé Lacuria.

(Oral tradition within *Martinism*).

[60] There is not such role. A check with senior members of the S.R.I.A. reveals that he was a member but never sat as Celebrant of this College – PV.

NOTE ON THE JACOBITE ROSE CROIX

"Instructions générales sur le sublime grade de Ch∴ de l'Aig∴ ou de Pel∴ S.P.R.C. d'Her∴ Par∴ Mac∴ Lib∴ mises en ordre par le Tr∴ R∴ et P∴ F∴ Chev∴ (Devaux) S∴ P∴ R∴ C∴ A l'or∴ de Paris – MDCCLXXIX. - D∴ L∴ M∴ D∴ N∴ R∴ 1746."

Such is the title of the manuscript of the XVIIIth century, published by Bord (Op. cit.) from which we are reproducing the essential parts. Its author, *Devaux d'Hugueville*, was in 1780 the Venerable Master and founder of *Aménité*, at the Orient of Paris.

Extracts of "*General Instructions on the Sublime Grade of Knight Rose-Croix*."

WARNING

Before entering into detail on all which concerns this grade, it is good to know first its objective and its titles. These are explained in the following introduction.

INTRODUCTION

Object and title of the grade of Knight Rose-Croix

This grade is the true objective of Masonry, which is all related to the same end.

He who is endowed with this grade is called:

1. *Knight Rose-Croix, and it is this title which suit him the best;*
2. *Knight of the Eagle, because there is an Eagle on the jewel;*
3. *Knight of the Pelican, by comparison with the Son of God who shed his blood for us;*
4. *Mason of Heredom, because the first Chapter of this grade was held on the mountain of this name, situated between the East and the North of Scotland, and this is also the place where the dignity of Mastership and the Seat of the Sovereign Grand Master is, in an ancient castle belonging to a Knight of the Rose Croix. It is this which has determined that three quarters of the Chapters in England have taken this name, and the other quarter have taken that of 'Rose Croix'. The Grand Master lives in Edinburgh, 60 miles from the castle, and there often has his headquarters;*
5. *Knight of St. Andrew, because the first Knights of Scotland each year made a procession on the day of the festival of this Saint, and because this is the day of their Constitutional Rule. This induced people to call them Knights of St. Andrew, which was done in Scotland. Following the persecution and troubles in that country, the real jewel was lost and they substituted a St. Andrew attached to a Cross. Although the ceremonies of this grade have no connection with this jewel, they wear it to this day, in consequence of ancient practices, in Cologne attached to a poppy-red collar, and in Berlin attached to a green collar. In some other places, in the buttonhole. Others wear a medal of the Resurrection, but all these customs are local and specific.*

One should note that, of all these titles, the first and true one is that of Knight of the Eagle S∴ P∴ R∴ S∴ of Heredom.

The Knights of the first Chapter had medals struck on which were a Rose upon a Cross, emblem of the Son of God who is compared to a Rose in the Gospel.

We find some of these medals in the cabinets of antiquarians and the curious.

FIRST CHAPTER

GENERAL ORDINANCES

FIRST ARTICLE
Duties of an RC towards his God and his Prince

A Chev∴ of the Eag∴ S∴ P∴ R∴ C∴[61] *must adore his God, defend his Prince to the last drop of his blood and cannot under any pretext pass into the service of a foreign Prince without a permission from his own and his superiors.*

ART. II
His duties towards the poor, prisoners and the dead

He is obliged to show charity towards the poor, and above all to Chev∴ and Mas∴ in need and adversity, as well as to visit prisoners. In former times he was also obliged to bury the dead, but this is now only the in the case of Chev∴.

ART. III
His duties towards his Brothers

He is forbidden to fight against another Chev∴ under any pretext whatsoever.

ART. IV
Festival of the Order; banquet, obligation to hold it

The Festival of the Order is Maundy Thursday. Nobody is exempt from the banquet on this day. If there is only one Chev∴ in a particular place, he must have the banquet alone and unite himself in spirit with his Brothers which make this commemoration with him on this day. This article is compulsory even if one is traveling.

ART. V
Obligation respecting two Chev∴ for the banquet in places where there is no Chap∴

If two Chev∴ are within hailing distance of one another, and there is no Chap∴ in the vicinity, they should invite each other to the banquet and in necessary each should travel half the distance.

ART. VI
Chev∴ visit∴ in a Chap∴

When a Chev∴ goes to visit a Chap∴, he salutes the M∴, the 1st and 2nd Surv∴, and the BB∴, and in humility seats himself in the most junior position in the Chap∴

[61] The initials probably stand for of the Eagle (and Pelican), Sovereign Prince Rose Croix, which is more or less the modern title of the Grade in the Ancient Accepted Scottish Rite – PV.

ART. VII

Discretion of a Chev∴

A Chev∴ R∴ C∴ must never make known, even to R∴ C∴, either the M∴of the Chap∴, nor who received him, nor the ceremonies of his reception, nor the places, days or hours when the Chap∴ was held.

ART. VIII

He has the privilege of making Masons, only if he cannot find a L∴ R∴ in a town, or within 10 leagues distance, or under extraordinary circumstance; and he can give them the six grades up to that of Chev∴ of the Sword called Or∴[62]. That of R∴ C∴ is reserved by his brief.

ART. IX

Use which must be made of this privilege

He must be very circumspect on the object of the 8th Article, which requires much prudence, only to use this right under grave circumstances, which fact is left to his conscience.

ART. X

Reserve made of this privilege

He must not use the right to confer grades in any case, under Article 8 above, unless he cannot procure M∴ R∴ in sufficient number, being at least two besides himself.

ART. XI

Rights of a Chev∴ and the use he should make of it

He has the right to constitute a L∴ by his presence, where there are no L∴ R∴within a distance of ten leagues, which regularizes the works which he attends; upon which he should show the greatest reserve.

ART. XII

Duties of a Chev∴ in attending the Chap∴

He cannot excuse himself from coming to Chap∴ when convened, but having laid out his needs, he may request permission to leave.

ART. XIII

Signature of a Chev∴; obligation to wear the jewel in L∴

He must never sign any Mas∴ business without adding his qualities by using the initials S∴ P∴ R∴ C∴.

For that, some use a luminous triangle, which is less regular.

Entering into any L∴, he must wear the jewel of the Order.

ART. XIV

Prerogatives of a Chev∴ in L∴; honors due to him

Chev∴ R∴ C∴ have the prerogative of receiving the gavel from the M∴ in LL∴, and if they refuse to take it they are seated to the right of the M∴ and in front of all the other off∴.

---

[62] The Degree of Knight of the East or Sword still exists, now the 17th, as the Degree preceding that of Knight Rose-Croix (18th) in the Ancient Accepted Scottish Rite – PV.

They are introduced into the LL∴ which they wish to visit by passing under the arch of steel, preceded by two stars and the noise of continuous applause.

Arriving at the Or∴ he kneels on the steps before the throne; the M∴ descends, kneels, and presents him the Holy Book and the gavel; if he accept s them, the M∴ takes his hand and leads him to the M∴ Chair; then he places him immediately to his right, has swords returned and leads regular applause.

Then the visitor leads the work he deems appropriate. Then, when he wishes to return the gavel to the M∴ he descends, kneels and presents him with the Holy Book and gavel, which the M∴ also receives on his knees. The visitor takes the hand of the M∴and leads him to the M∴ Chair., and himself sits immediately to his right. Then he applauds and thanks the L∴ for the honors he has received.

If the M∴ does not give honors, the R∴ C∴ can place himself behind the last part of the Col∴J and sit on the ground, behind the least Apprentice as a token of humility, and thereby force the L∴ to render him honors.

There are LL∴ which give indifferent honors and who do not offer the gavel. A R∴ C∴ must not demand them, so as not to disturb the harmony of the ∴L, seeing how many LL∴ ignore these rights, or find them too extensive; and the regulations of the LL∴ are not in accord with this article.

ART. XV

Number which must constitute a Chap∴

A Reg∴ Chap∴ will be at least 3 Chev∴, including the M∴ and the 2 Surv∴, with the second performing the functions of the Secret∴, until the Chap∴ becomes more numerous. Then it will have its Off∴ as in ordinary LL∴.

The election of Off∴ will be held on Maundy Thursday and they will then take up their new functions. The former should be ready to give an account on that day.

ART. XVI

Rendering of accounts

The M∴, Surv∴ and other Off∴ will be elected by ballot. The accounts are surrendered especially so as not to bring a Chev∴ under suspicion of betraying his trust. However, the registers must be in order.

ART. XVII

Meeting days of a Chap∴

A Reg∴ Chap∴ existing in a town will assemble at least five times a year, being: Holy Thursday, Easter, Pentecost, All Saint's Day and Christmas; unless the members of the Chap∴ can excuse themselves from the Gen∴ Ass∴ of the Blue LL∴ at the two Festivals of Saint John.

Some Chap∴ have also maintained the custom of meeting of the day of Saint An∴, the day of the procession of the R∴ C∴ of Scotland.

ART. XVIII

Appointment of a Chap∴

The Chap∴ will always be lit by yellow candles or olive oil.

ART. XIX
Collection for the poor

A meeting of a Chap∴ will not be held without a collection for the poor. The M∴ will use these alms which, in a time of need, can be applied to the Chap∴.

ART. XX
Obligatory lecture

A lecture shall be given for the edification of the Chap∴ at each solemn festival.

ART. XXI
Business which should and should not be conducted in Chap∴

There should never be a question of foreign affairs, but only those which have a bearing on the Order. Matters of State or similar must never be discussed, and slander will be punished with rigor as the basest and meanest vice. The same is true of flattery.

ART. XXII
Convocation of the Chap∴

Before forming a Chap∴ the M∴ will convene for the next[63] *and the req∴ will be signed by at least 3 Chev∴.*

ART. XXIII
Exclusion of servants

Servants should never be admitted. The two last Chev∴ can fulfill their function. Nobody is exempt.

ART. XXIV
Duties towards sick Chev∴ and those who die

If a Chev∴ falls ill, one is obliged to visit him and pay attention that he lacks nothing. If he dies, he is to be buried with his collar and jewel; all the Chev∴ will come to the internment wearing their collar beneath their clothes. They will then hold a service for him, after which they will hold a Chap∴. Jewels will be covered with black crêpe in the funeral procession, at the service and at the Chap ∴ meeting[64].

ART. XXV
Obligation of the successor of a deceased dignitary

If it is a dignitary, he who replaces him will wear a black crêpe on his jewel for three meetings. He will be named in the Chap∴ following the service.

ART. XXVI
Indelibility of the name of the deceased

---

[63] *Le M∴ convoquera pour le suivant et le reg∴ sera signé de ….*

[64] I cannot explain this apparent contradiction. Firstly the rubric says: "*ayant leur collier sous l'habit*" – wearing their collars beneath their clothing; then "*Les bijoux seront couverts de crêpe, au convoi, au service…*" – the jewels will be covered with black crêpe in the funeral procession, at the service…" – PV.

The name of a deceased Chev∴ will never be effaced from the Book, nor from the records[65]*, but a skull and crossbones will be added.*

ART. XXVII

Ceremonies and Emblems at the Banquet

The R∴ C∴ should use no other table ceremonies other than those which are found in the instructions and which is in commemoration of the meal which J. C. made at Emmaus when he made himself known to his disciples after his resurrection. It is indispensable for every Chev∴, on the day of Maundy Thursday, and in all Chap∴ at festivals of obligation and meetings.

ART. XXVIII

Of Chap∴ where a lamb is consumed

There are Chap∴ where a lamb is eaten at certain festivals, but the head and feet should still be on it. The M∴ cuts them off before anyone touches it, and throws them into the fire as victims and offerings. He should use only one knife, and perform this with a single blow.

++

[65] The "Book" would suggest all members inscribe their names in the Holy Book, and the "tableau" would probably be the books and records of the Chapter – PV.

THE ENIGMA OF *ELIE ARTISTE*, LEADER OF THE ROSE CROIX

"Si ergo angeli sibi expetunt sacrificium,
Praseponendi eis sunt, qui non sibi, sed Deo
Creatori omnium, cui serviunt."
(St. Augustin: "De Civitate Dei", X, 16[66])

I. – The Evocation of Hariel

The text which follows is the true proceeding of a most curious theurgic experience, never published before now, and which some members of the *Elus Cohen* of the ordinal resurgence of 1942 knew at that time. All which follows was experienced by a Martinist S.I., *Aurifer*[67], in the course of the *Equinoctial Operations* which unfolded from 1942 to 1944, and the authenticity of these events is affirmed on his honor.

One will see that, from the occult Masonry of the 18th Century, the theurgic "chain" is not dead…

The sure conclusion that metaphysical reactions were set in motion through phenomena triggered by the subconscious, is contradicted by the unfolding of the manifestations. In truth, the explanation of these phenomena, and the deciphering of the sigils or symbols appearing during the course of the mysterious "passes" existed long before their manifestation; and it was always the case (so far as one could see) that the significance of the sigils and symbols was completely unknown by the Operator at the time when they manifested themselves.

Let him tell his story.

*
* *

"It began on 24 September, 1942, at the time of the great Equinox Operations, around twelve-thirty at night. That evening, the second anniversary of this resurrection (begun on April 4, 1942[68]), twenty-five circles were illuminated at the same hour, in Paris, and in Lyons, Calais and Nantes; in other towns in France it was the same, though with small ritual divergences.

"At the end of the Operation, I obtained the sought-after manifestation in the form of a great "figure four[69]", terminating at its lower end with the astrological sign of Saturn. It was a luminous glyph, which detached itself distinctly from the north wall of the room.

[66] "If the Angels demand for themselves the homage of Sacrifices, one should prefer those who demand it not for themselves, bur for God, the Creator of all, and their Master."
[67] *Nomen Mysticum* of R.Ambelain – PV.
[68] The Elus Cohen measure their 'year' as running between the two equinoxes, so this was the second equinox to be held – PV.
[69] "quatre-de-chiffre".

"And that was it for then.

"Six months later, on April 7, 1943 (Spring Equinox), and during the following Operations, I obtained the same phenomenon. In the north-west corner of the room, above a small sideboard shaped like a double cube, I saw the white ceiling of the room progressively illuminate with a pale blue light, about a meter square. The hue condensed and became a sort of "cloud" of absolutely magnificent blue sapphire. Then, in the center of this cloud, a kernel of golden light detached itself. The phenomenon lasted around twenty seconds; then the light disappeared. I now saw the ceiling white as usual, the wallpaper and the details of the wall, for all detail had disappeared during the vision.

"From all this, it is not easy to draw material for teaching, nor to understand what these two successive manifestations might be…

"On September 20, 1943, the Autumn Operation took place. As usual I asked that a manifestation in the tangible world might come, to signify approbation of the work undertaken, from the powers leading the Order. I simply had the appearance of the Hebrew letter VAU *on the western wall. This seemed indecipherable to me, and I contented myself with noting down this glyph like the preceding ones, without understanding what its significance was.*

*"On February 16, 1944 (remember this date…), a tasteful modification had just been made to the layout of the room in which I usually operate. The double-cubical sideboard, over which the blue sapphire cloud had formerly appeared, was now in the north, in the center of the wall. It bore a large circle of animal skin (fur uppermost), on which were placed: a sanctuary lamp with feet of ruby red glass, serving as the ritual light; a tall church censer made of copper; and finally a sword with crucial guard, laid upon two stone sphinxes. Encrusted on the front of the sideboard, below, was a large hexagram in red copper. All these objects had, in their time, already been consecrated for a long time; they had served in prior Operations, and were therefore largely "*charged*".*

"Now, during the night of February 15 or 16, towards the dawn, I had the following dream. A woman, who had all the traits of the building concierge, handed me two large and heavy silver five franc pieces. While thanking her, I contemplated what was in my right hand, and I thought: "I will make a magnificent magic mirror out of these".

"It was then that I woke up , and immediately reflected upon the significance of his dream. Having planned with two friends to follow, as an experiment, the ritual described in a manuscript in the Arsenal Library and entitled "The Sacred Magic of Abramelin the Mage", a ritual which the English occultists of the "Society of Inner Light" have always performed with success, which McGregor Mathers translated into English (it is in print in the National Library), and whose purpose is to establish a direct link between the Kabbalist and the Instructing Angel, I did not doubt that this dream alluded to the silver plate which must be placed on the Altar, at the expiration of six lunar cycles of preparation. The concierge who featured n the dream, was simply the "Guardian of the Threshold".

"I was then working at a conference on the Kabbalah, a conference which was taking place clandestinely, in 1994, at 29 rue de Lubeck. In the morning , on rising, I suddenly mused that the two Objects placed on the altar (Lamp and Censer) incompletely expressed the Kabbalistic ternary. Aleph *(Air) was evidently the Censer.* Shin *(Fire) was the Lamp. It therefore lacked an object concretizing* Mem *(Water)*[70].

"I then decided to add a crystal ball, used until now as a magic mirror. I put it in place in such a manner as to form a triangle with the other objects. However, I replaced the ebony base with a copper bowl into which it fitted perfectly. I lit the incense, and set to work. Now, after a period, I noticed that the atmosphere of the closed room had changed. My heart beat violently, without apparent reason, with great

---

[70] Among Luciferan sects (such as the "*Grand Lunary*"), or magicians of baser initiations, this ternary is translated into a black candle, a perfume heater, and a human skull or small box containing cemetery earth: just as the Tetramorph of Ezekiel (*Angel, Bull, Lion, Eagle*) is changed by the Goetic magician into a *human skull*, a *cow skull*, a *mummified cats' head*, and a *bat* .

precipitous blows. Then an idea crossed my soul: the bowl, censer and lamp – these three symbols constituted a veritable pentacle upon the sideboard serving as a Altar, and the hairs of the fur, serving as a cloth, irradiated this triple influence. I then resolved to reinforce this hyperphysical activity by placing a duly consecrated virgin parchment between the copper bowl and the crystal ball. But which pentacle to choose? I then decided to select one from among the 72 Angels of the Schemhamphoresch *more particularly set apart for the works of the Mystic. From the work of Lenain I chose the 46th, corresponding to the divine name "*HARIEL*" (Ayin-Resh-Yod-Aleph-Lamed), having drawn it by lot from among many. To be honest, I was very pleased that fate had given me this name, as I was no doubt attracted by the Ariel of Oriental and Nordic legends, and this similarity of consonance appeared to be a happy augur. So I created the Pantacle, with the theurgic Seal (which Lenain does not give in his book, besides…), and consecrated it. But at the time that I pronounced the ritual words, standing before the Altar, the Pantacle exposed to the middle of the fumes of incense, I saw them form into a thin column, composed of very compact rings, about a finger in width. This scented column rose up into the air around sixty centimeters above my head,* and that despite my breathing and my words, absolutely vertical and straight…

"A strange sentiment, a sort of malaise or psychic failure overcame me, seeming rather like the sacred anguish described by the Ancients, for from the embers on which the Rose-Croix Incense *was quietly being consumed,* a flame began to rise, flighty, dancing. *This is a frequent phenomenon with resins containing niter, but the effect is usually fleeting and instantaneous. Now a stunning thing happened: the flame detached itself gently from the embers, and* rose up slowly through the thin column of smoke…

"It moved carefully, without haste*, like a luminous insect before my eyes, and dissipated around sixty centimeters above my head, at the top of the column of smoke. One could say that a presence animated this flame,* that it was alive.

"To describe the impression that this phenomenon made upon me, in its banal appearance, would be impossible. I knew that no smoke and no flame in the world could have behaved like this without an occult cause*. I sat down again at my table, heart banging more than ever, legs giving way. I reread the paragraph devoted to Hariel and learned with stupefaction that, in the five annual days attributed to him through Kabbalistic Tradition,* figured February 16… *Better still! His invocation and evocation were fixed at 3 o'clock in the afternoon,* and it was 3 o'clock in the afternoon…

"I then understood the meaning of he dream of the previous night, and the allusion to the silver mirror. Henceforth, the six lunar cycles preparing for the great experience were going to be "focused" on a Divine Name *which would itself be manifest. According to tradition, Theurgy proceeds from high to low, from the Divine to the Human, and not as it taught by misled magistri, from low to high, without calling upon Kether, "The Source". The task would thus be made easier for me.*

"Continuing to examine the sparse gifts in Lenain's book, I determined with surprise that HARIEL *(46th name in the Table of 72), was one of eight angels registered in the* Choir of Malachim*, (the "Virtues" or Powers, of Denys the Areopagite), entities which had as their Cineroth or Paths corresponding to that ruled by the Hebrew letter* VAU[71], the very letter which had appeared to me six months previously, on September 30, 1943…

"Between this day, which decided me definitively in my orientation towards Judeo-Christian Kabbala*h, and made me reject all other theodicities, and the day I received the apostolic line as a Gnostic bishop, occurred the greatest spiritual evolution that I had ever experienced. Hundreds of points which had remained obscure resolved themselves in my soul, and practical gifts, completely new, came to me, either in dreams or through intuition. Finally, above all I studied the occult principle of the* Ark of the Covenant*, condenser and point of attraction of the Divine Powers evoked in olden times by the priesthood of Israel.*

---

[71] Here R. Ambelain is referring to the Kabbalistic Tree of Life, a glyph containing a number of centers or Sephira joined by Paths, or Cineroth. The 22 Hebrew letters are referred to the 22 Paths, the Path of Vau joining the Sephiroth of Chokmah and Chesed, or Wisdom (tempered with) Mercy. See his books Practical Kabbalah of ran in-depth study of the Tree of Life – PV.

"It was then that a new phenomenon took place, a few days after the great Operation of the Vernal Equinox.

"On March 20, 1944, around four o'clock in the morning, I got up to get a glass of water. I forgot to switch on the electric light. Passing in front of the room where I usually hold my operations, I saw with surprise that it was full of light, and that this light did not come from an ordinary light source.

"On the double-cubical sideboard serving as an Altar, the ritual objects had disappeared. In their place was an enormous diamond*, appearing to have been cut from an enormous rough stone*[72]*, scintillating with a thousand fires. From this stone, as from a wellspring, gushed forth jets of light rushing up into the air like so many jets of water, falling back down like quicksilver upon other, smaller diamonds, arranged in concentric circles before it. It was certainly a fairylike spectacle…*

"Realizing in my half-awake state that I was dreaming, I rubbed my eyes to wake myself up properly. I found that they were already open. I then pinched myself hard, believing I was dreaming that thy were there! I immediately felt the pain… Then realizing that this was really happening*, I stretched out my hand towards the door – which was* always closed at night *– to open it.* The door was open!... *I hastened to close it and get away from there.*

"The following morning, my wife, on entering this room, said to me with surprise: "That's odd, everything feels funny in here; did you do an Operations last night?///"

"I then remembered another phenomenon, a semester previously.

"On September 20, 1943, the anniversary of the death of Martinez de Pasqually, in the night and towards dawn, my wife had woken me up, saying: "Listen…Do you hear anything?...". Like her I listened. In the room in question, a chair was knocking out the battery of the grade of "Master", then later, in the bedroom, there was another chair which beat in the same manner*. Then three great bangs resonated in the wall separating the two rooms, and everything went quiet. My wife was very frightened, but, for my part, I had understood this "call". The following day, I saw with astonishment that this phenomenon had taken place the precise instant that the Sun crossed the Equinox and the Aries-Libra line. It was evident that this room, charged by years of Operations, had become a veritable metaphysical "radar"…*

"Let us return to the mystical experience on the name HARIEL, on February 16, 1944.

"I then prepared a large Pentacle for the theurgical Evocation. In researching the Hebrew texts to use, according to the rules of the Kabbalah, to extract the Names of Power*, I reread an old, forgotten text, which in the famous Magical grimoires had been called the "Prayer of the Gnomes".*

"In the Schemhamphoresch, HARIEL is called the "Revealer of God", or the "Revealer of High Knowledge". But a moment's hesitation made me ask myself, is this the same as ARIEL, Angel of the Element of Earth, coadjutor with URIEL, according to Agrippa's "Occult Philosophy"?

*"Now, this phrase "*Prayer of the Gnomes*" over which I had paused, qualifying the guiding Angel of "subterranean workers": "*O golden Splendor! O crown of living and melodious diamonds! Thou who wearest the Heavens on thy finger like a ring of sapphire…*"*

"I then understood the purpose of the blue sapphire cloud and the luminous kernel which appeared on April 7, 1943, and the vision of diamonds, alive and scintillating with light which, on March 20, 1994 in my occultum, seemed to breathe and beat like the hearts of living beings…

[72] "*coussin*" – literally 'cushion' – PV.

*"It was clearly the same name, written in a different fashion. Ariel, coadjutor of Uriel, leader of the demiurgii of the Element "*Earth*", signifies "*Lion of God*" in Hebrew, or also "*Ark of God*": which explains my research on the Ark of the Covenant…*

*"Blue sapphire is the color of the "*Ark of God*", of the Angel who in former times manifested the Word of Elohim to Moses, on Sinai:*

"'Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness'. (Exodus 24, 12[73]).

*"As for the Element "*Earth*", the Sepher-ha-Zohar teaches us that blue sapphire is the color of Malkuth (the Sephirotic Earth, the Sephira that supports the "*King*").*

*"March 24, 1944 was the time of the Equinoctial Operation. At the time of the traditional call, I had as simple "passes", lasting almost half a minute, a vision of two character which I could not define at that moment. When the Operation was ended, I undertook to check in the 72 hieroglyphic Alphabets of the "*Virga Aurea*" for the origin of the signs which has appeared an hour previously. I saw that they were two characters from the Alphabet called "*Gallileum*" (whose very existence I didn't recall!); the* Cheth *and the* Kaph*. Even now, in transcribing these lines, I am ignorant of the meaning of this message.*

"At the beginning of the month of April, 1994, having developed a consecration Ritual for ritual objects for practical Kabbalah, I purified and consecrated afresh all the theurgic accessories, being: the altar lamp, candelabra, sword, hand bell, incenses, etc…

"At the moment of consecration of the crystal ball, the Holy Letters traced in Oil of Unction in the requisite places, I thought that my heart would burst out of my chest, and I had the impression that I had been emptied of all physical life, and had to sit down soon afterwards.

"It was the same for the consecration of the hand bell, according to the Roman ritual established by the Church for bells, which are baptized like living beings and receive a name. I had of course given it the Name of Hariel.

"On April 22 at the New Moon, we repeated the entire Equinoctial Operation of March 24. I had no "passes" and no luminous glyphs appeared. But, for a few weeks I had been working with my friends – Martinists like myself – to establish magical "Images" of the 72 Angels of the Schemhamphoresch. And this is what appeared to me: the image of Hariel, but so different from what I had imagined, which Christian iconography ventures to put forward, that nobody would be able to claim it to be the subconscious acting - that convenient argument used in so many cases…

"In the south-west corner of the room, firstly I saw a brilliantly lit surface, against which stood out a sort of door opened upon total darkness. In the obscure rectangle so formed a silhouette then detached itself, that of a pale young blond man, his hair spread across his shoulders, with the face of a young adolescent. His robe was of a white-green color, vaguely gilded. He held a shining lamp in his right hand (a lamp which illuminated all the walls of the room), and his left hand he held a very large book open before him, supported by his thighs. The vision lasted as long as usual, about half a minute.

"It is then that, before the Great Pentacle established on the divine name Hariel could be consecrated on one of the five annual days attributed to him (I had selected the nearest, May 4, 1944), I decided to try a preparatory experiment, with the Martinist associates like me, who were also practicing the Equinoctial Operations.

"On a large octagonal table, I laid out a large crimson red cloth. Upon it I placed a white cloth made into an "operating carpet", with circles and the usual divine names in use during the Equinoctial

[73] That is Moses, Aaron and 72 others present. Also, the verses are actually Exodus 24, 9 – 10 – PV.

Operations. In the middle was the Great Pentacle. In the center of the Pentacle the votive lamp of ruby red glass, lit. Before it in the same disposition as on the Altar, the censer with live coals and Rose-Croix *incense, and the crystal ball.*

"First of all I said the "mantram" or call in Hebrew, particular to this name, indicated by Lenain in Latin. ("Eloi tchi ashera liouké benebul, etc…"). And these were the results.

"For all those present, an instant impression that the heartbeat was increasing from minute to minute, the heart banging so hard as to lose one's breath. Moreover an impression of sacred horror, *mystical anguish, of the kind that one experiences at the most profound moment of a great religious ceremony or initiation, but amplified. A sensation of respect, of fear of soiling the place, and of adoration, all at the same time. Finally,* a sensation of increasing cold spread through the room*.*

*"*Ignifer *and* Feria *felt it clearly, particularly I the hands. As for me, I felt it more softly.*

"The experience was repeated another day, with an extra person attending. The same phenomena occurred: cardiac anguish, cold in the room and on the members. We al had the impression that the Pentacle was alive *and that it beat like a veritable "*heart*".* Feria *put on the great pentacles of lead but then told me that, as he had failed to put them on beforehand, they only protected him imperfectly. My friends and I then wore the pentacles in turn. We concluded that, nevertheless, the large thin plaques of lead considerable attenuated the effects. They would be essential in the course of the final Great Operation.*

"The consecration (and final animation*) of the pentacle was fixed for May 4, 1944 at 3 o'clock in the afternoon, and the evocation which was to enclose all that was fixed for September 25. I write these lines on May 2 and 3, 1944."*

*

* *

"Yesterday, on May 4, 1944, I consecrated the great pentacle of virgin skin, dedicated to the divine name Hariel. In a disc about 20 centimeters in diameter, an exergue bore in square Hebrew characters the initials (in carmine) of the eight words of the indicated Psalm. The other letters of these eight words were in 'balled' letters (from the Alphabet called "Celestial" from the Virga Aurea*), and in black ink. At he center of the exergue, a blazing*[74] *Pentagram whose five points bear the five Hebrew letters of the name Hariel (Ayin-Resh-Yod-Aleph-Lamed). In the center of the Pentagram, also in red, the hieroglyphic "Seal" of the Angel. Above the Kabbalistic monogram is the name, repeated in the Alphabet called "Celestial".*

"The first consecration and animation of the Pentacle was help a little before sunrise. I operated on the usual Altar, with lamp lit, and in addition two candles either side of the stone cherubs.

"I was intending to do the second consecration in the evening, at sunset, as I absolutely could not get home for the precise "moment" fixed by tradition, which is between 3:00 and 3:30pm, being busy with work and being unable to absent myself from the office. For this would be 5:00pm in solar time, taking account of the two hour advance imposed by the German occupation.

"Well, at 2:00pm I was asked for a document received during a recent visit to a Ministry, and this document was in my briefcase, at home. I was therefore obliged to go home to look for the briefcase and letter… And I arrived at 4:30pm, just in time to get everything ready and proceed with the ritual consecration at the prescribed moment! So, by a strange chain of facts, I was put in a position to continue the Operation I had begun correctly!"

[74] *écarlante* – need to check this – PV.

How could one justify these strange facts as the actions of the Operator's subconscious, a collective hallucination, or as coincidences?...

*

* *

"The Pentacle was used by me on September 24, 1944 for the ceremonial evocation of the entity attached to this divine name. *It was drawn in the triangle of evocation, traced facing the circle of the Operator, a circle which, in Theurgy, is constituted as one knows, by a white carpet on which the schema is traced in red and black inks.*

"The Great Operation in question never took place. On the counsel of an old friend, and those of a Sephardic Rabbi who had helped me with his teachings, I abandoned the great test. When he was taking leave of me after his warning, Rabbi B------- said the following forcefully: "You are before the Living Fire. God watches over you…"

"And on September 24, 1944 the liberation of Paris took place, and for a month we were busy celebrating with the military[75]*. Taking up my habitual employments at the beginning of October, it was too late to attempt the detailed ritual again. Then again, it certainly seemed that, on top of the counsels for prudence from my friends, a providential intervention had stopped the presumptuous Operator on the threshold of the "Living Fire"…*

But I do not despair of trying it eventually, when the time appointed to it is come.

Later on, I found valuable information in the Kabbalistic manuscript No. 1380 in the National Library concerning the links between crystal and the divine names. *The Spirit of the Crystal plays a large role, according to some ancient Kabbalists, in the phenomena which accompany meditation on the* divine names[76]*."*

[75] *Nous étions avec quelques-uns, sous l'uniforme…*" this literally means 'we were with some people under the uniform'! a better translation would be nice – PV.

[76] In our work on "*Visions and Dreams*", page 31 (Paris, 1953, Niclaus editors), we gave the details of the formula alluded to here by *Aurifer*.

THE ENIGMA OF "ELIAS ARTISTA"

II. – THE MYSTERIOUS "ELIAS ARTISTA"

We saw, during the course of the astonishing reading of the report on the evocation of Hariel by the Martinist bearing the esoteric name of *Aurifer*, that the unfolding of the phenomena obtained from the Equinoctial Operations, showed that Hariel effectively belonged to the Sephirotic choir of the "*Malachim*."

Now, if we trust the various treatises on the Kabbalah, we can confirm that, in the harmony of the World, and more particularly in the plane of *Yetzirah*, the "*Malachim*" has the following cosmic role:

"They produce the Mineral Kingdom*, Metals, Gems, and are the soul of all mineral medicine. They give Man the necessary strength to conquer the Powers of Lies (more especially the "*Furious Sowers of Sickness*" to "*Spirits of Discord*" which are called* Harabim*, the demoniac choir of* Bel*). They offer him the recompense for which he is wandering here below." (Cf. "*Practical Kabbalah*", p.88*[77]*).*

Already we dimly feel that this mineral medicine, this pacification of men which belong to the *Malachim*, is worthy to inspire these *Rose-Croix* of the 16th Century, alchemists, spagyrists, theurgists, internationalists and pacifists before these words existed, partisans fierce for tolerance, one of whom was *Ireneus Philalethes*, who inspired the "*Grand Design*" of Henri IV[78].

And if we turn to them to ask them the name of their "Master", they would all reply: Elias Artista, or Helios Artista.

We will note first of all that the rose-croix of Freemasonry, who, while they are very far in the main from the spiritual level and mystical preoccupations of the true *Rose-Croix*, have at least an incontestable "junior" lineage, and have a special Hebrew word to designate the President of their Chapters. With the epithet "Most Wise" they give him the name of *Athirsatha* or *Athersatha*.

For Vuillaume, in his "*Masonic Tiler*", these words express the following in Hebrew: "*Examining Time*" (or the Year). We have made more rigorous study which has resulted in "*Founder*[79] *of God*" (literally: "*Prodigious Founder of the Strong God*".) This clearly applies perfectly to the symbolic role that the Head of a Masonic Chapter of the 18th Century must have. Unfortunately, this was not always the case.

Now, if we examine the nature of this mysterious chief of the great Rosicrucian fraternity, we conclude that he is not human at all, but an *entity*…

---

[77] Please note all page numbers refer to the French version and not my translation – Pv.

[78] If we believe the Christian legend of the Nativity, it would be the *Malachim* whose choir, on that night in Bethlehem, blew down the famous song of Hosanna in the Highest, and Peace on Earth to men of goodwill, which the clairaudience of certain herdsmen were able to perceive. Might it also be they who revelaed the location of the Messiah to the Mages, the first disciples of *Elias Artista*?

[79] In the metallic sense of smelting – PV.

Elias Artista, Helios Artista, a poor translation without correct significance, comes from the deformations – inherent in defective verbal transmission – of the Hebrew words: *Eliaz Athirsatha*: "*Prodigious Founder of the Strong God*[80]", and this is the celestial architect of the Ideal Temple, described by Ezekiel in his formidable vision.

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God…" (I, 1).

"In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither (to Jerusalem)." (XL, 1).

"In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south." (XL, 2).

"And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." (XL, 3).

There follows the description of the holy edifice which will be the new temple. And the architect describes it to him in detail, and he specifies the *symbolic* dimensions. And we come to that of the *Altar*, on which the *sacrifices* will be consumed:

"Arial[81] shall be four cubits; and from the altar and upward shall be four horns." (XLIII, 15).

"Arial shall be twelve cubits long, twelve broad, square in the four squares thereof." (XLIII, 16).

"And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD." (XLIII, 27).

Thus, the airain furnace, or altar of sacrifice, bears the name of Ariel, the "Founder of God", who transmutes the expiatory sacrifices, and makes of the sacrifices the giving of thanks and peace..

*
* *

[80] There is a subtle difference between this and the previous title given to the President of a Masonic Chapter Rose-Croix. The latter was "Fondeur prodigieux de Dieu Fort", while the former was "Prodigieux Fondeur de Dieu Fort". There are two differences. Firstly, by moving the adjective (prodigious) before the noun (Founder) is give it more emphasis. Secondly, capitalizing the noun and adjective makes it into a title, rather than a description – PV.

[81] I have no idea where Ambelain found a quotation which substituted "Arial" for "The Altar"! The Holy Bible makes no mention of Arial to my knowledge – PV.

The first known Rose-Croix tell us of Elias Artista. Paracelsus, in his "De Mineralibus" (tome II, pp. 341 to 350), evokes the following: "*…that which must remain hidden until the arrival of Helias Artista*." Later, in 1619, Ireneus Agnostus made another allusion to this.

Sédir, in his "History and Doctrines of the Rose-Croix", tells us that "*Elias Artista is an adaptation of the biblical Elias, who will return, with Enoch, at the end of time*."

"It would be premature to say today who Leias Artista was or who he will be. All that is useful to know it that this name describes a form of the Spirit of Knowledge. " (Op. cit,p. 245).

"We are permitted to indicate to our readers, if they wish to extend their studies of this mysterious type more deeply, do meditate on the story of Enoch, inventor of tradition and knowledge according to certain Kabbalistic teachings, and to examine the monuments which legend attributes to his paternity." (Op. cit. id.)

It seems that the Grand Master who was Stanlislas de Guaita also suspected through *personal experience* who in reality the mysterious conductor was. And this tended to give 'soul' to his *Ordre Kabbalistique de la Rose-Croix,* which seems to be totally lacking in the small cenacles of materialist alchemists of our age. Indeed, we have approached some of these "adepts" and their vanity is only equaled by their profound scorn for all mysticism. For them, alchemy is nothing more than the *chemistry of transmuting gold*[82]. On the other hand, we have also known those who make the axiom of the old Masters theirs: "Work and *pray*…" (*Or et Labor*). Thus we can conceive the *why* of this perpetual association *of theurgy and alchemy* in the 15th, 16th and 17th Century …

Who knows? Perhaps it is hylic **alchemy, as opposed to** pneumatological **alchemy**[83]**? This would explain the role of** Baphomet **which some** puffers **insist on so strongly. Set against the** "Founder of God" **descending from the Sephirotic heights to inspire the Adept, is the chthonic** "Stainer"**, coming up from the shadows of the Qlippoth: the androgynous** Baphometous**.**

"Stanislas de Guaita tells us that Elias Artista is infallible, immortal; also inaccessible through imperfection or impurity, or the ridicule of men of flesh who offer themselves for him to manifest in. Spirit of Light and Progress, he incarnates in beings of goodwill who invoke him. *Those who have just stumbled on the path? Already Elis Artista is not longer within them."*

"To lie about this higher Word is impossible, any more than one could lie in his name. for, sooner or later, he will find an organ worthy of him (even if only for a minute), a faithful and loyal mouth (if only for long enough to pronounce a speech)."

"Through this elective organ or through this encountered mouth – which xxx – his voice is heard, powerful and vibrant with this serene and decisive authority which lends inspiration from on high to human speech. Then, those who his justice has condemned are refuted on earth.

"Let us guard against perverting the traditional spirit of the Order. Outcasts from above at this very hour, sooner or later we will be reunited here below with the mysterious demiurge that the Order greets under the name: Elias Artista."

---

[82] *Chimie aurigère*- PV.
[83] That is, pertaining to matter rather than the spirit – PV.

"He is not the Light, but, like St. John the Baptist, his mission is to bear witness to the Light of Glory, which must shine from a new heaven upon a rejuvenated earth. May he be manifest through his powerful counsel; and may he sweep the pyramid of holy tradition clean, that pyramid which has been disfigured by the detritus of heteroclite speech and the debris that twenty centuries have heaped upon it! Finally, may the ways to the coming of the Glorious Christ be made open through him, in the great nimbus into which – his work being accomplished – will disappear the harbinger of the Future Time, in the human expression of the Holy Paraclete, the daimon of total Knowledge and Liberty, Wisdom and Justice: Elias Artista…"

And here is what Sédir also said:

"Terrestrial life is daughter to the yellow sun which gives us light. But there are six other suns which give life to the earth, sun which are presently invisible, but which, each in their turn, will enter into our arch of visibility. Our yellow sun is predisposed to the assimilation of vital functions. Below it is the red sun*, predisposed to the agglomeration of the cells of* terrestrial life. This sun directs the arrangement of crystals in mineral molecules*; it rules over morphology, physical and chemical affinities. This red sun is the habitat of the genius, the angel, the God who leads the Rose-Croix: Elias Artista.*

"No men can define Elias Artista, even those upon whom he rests. All one may say, is that he is an attractive, agglomerating and harmonizing current, and that he works to renite all individuals into a single homogeneous body.

"He belongs to the hierarchy in which the stones, here below, are the lowest echelon. Stone feels, knows, sometimes wants. Knowledge, will, sensitivity are everywhere; and love, too is everywhere. The stones on our planet are almost inert, but at the other end of the Universal Mineral Kingdom*, there are "stones" which are as totally different from ours as we are from the Beings who direct the comets, and which, however, are "stones" too: the living stones which reflect the splendor of Eternity, and which St. John saw and described in the Apocalypse*[84]*."*

And here still from Sédir, who is capital:

"The limit of the evolution of mineral is crystal[85]*.*

"…It is the dream which was pursued by the Rose-Croix. This explains the universality of their works: in the material plane, they sought a universal medicine; in the intellectual plane, the canon of all knowledge; in the social plane, synarchy; in the ethical plane, a universal monarchy; in the mystical plane, a universal religion; in the human plane, a universal fraternity.

"This ideal is perfectly realizable. Nevertheless, just as in the entrails of the earth, mineral cells labor through the centuries to reach a crystal state; so the same must hold for society, where people labor through many cycles to come to that unity which the Christ asked of his Father for his disciples: may they be one, as we are one!

" It is this which, above all, strikes the reader in the Rosicrucian writings. More than the procedures they described to obtain the Philosophical Stone or the Elixir of Life, more than the methods they extolled to arrive at such a formula for knowledge, the Rose-Croix brought to the Europeans of the 17th Century, ruined by wars, torn asunder between Catholicism and Protestantism, mentally broken up by the spirit of criticism, words of concord and peace. In the middle of universal egotism, they reminded men that they were brothers, sons of the same Father; in the middle of mounting anarchy, they spoke of the

---

[84] In order to grasp the profound sense of the images which Sédir used in this passage, we ask the reader to read "Practical Kabbalah", pp. 87, 88 and 83 and 84. These suns are the stars. Actually they are the other six traditional astrological planets – PV.

[85] The *gold* of crystals…

Liberator; they said again that the Christ came down to reduce all diversity into a stability of equilibrium, and that he would come again to assemble his scattered servants into a single body.

"Those who accomplished the cosmic function of which we have just spoken, alone *have the right to the title of* Rose-Croix. *But who could say who these beings are, in the depths of their personality? (One should remember that the manifested* Rose-Croix *is only one part, a reflection of the total* Rose-Croix*). It contains souls who are united by true love, who only nourish the inner fire through sacrifice, who ceaselessly raise above the material, above the exterior and even above the Human state. These royal souls receive in recompense the miraculous gift of the* true Presence. *Their bodies may be separated more broadly than the zodiac; all the length of the centuries; their intelligence may diverge; but their souls remain together. Such are the true* Rose-Croix.*"*

To end this study on Elias Athirsatha, we believe it useful to give the strange as well as traditional text called the Prayer of the Gnomes, which comes from Arab magic, and which, with its propitiatory aspect, contains true esoteric teaching:

"O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights*, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendor. We watch and we labor unceasingly, we seek and we hope,* by the twelve stones of the Holy City*, by the buried Talismans, by the Axis of the Loadstone which passes through the center of the Earth – O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unind and upraise our minds, enlarge our natures.*

O Stability and Motion!
O Darkness veiled in Brilliance
O Day clothed in Night!
O Master who never dost withhold the wages of Thy Workmen!
O Silver Whiteness!
O Golden Splendor!
O Crown of Living and Harmonious Diamond*!*
Thou who wearest the Heavens on Thy Finger like a ring of Sapphire!
Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvelous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens."

*
* *

We will finally note that the *Stone of the Philosophers*, a type of disintegrating and reintegrating leaven of metals, is always shown, in the sayings of those who we present at serious experiences, in the 16th and 17th Centuries, (and according to Chevreul, the great chemist, they were more numerous than is commonly thought), under the aspect of a crystalline powder, hard and fine, of a dark red color, fluorescing in the dark. Is this why Sédir made allusion to a metaphysical sun of this color?

In any case, the red collar of the *Masonic Rose-Croix* has at its point a black cross decorated with a red rose. There the cross is an image of the crucible (in Latin: *crucibulum*, in alchemical jargon, according ot Fulcanelli, in "Philosophical Dwellings"). The red on which it stands out is the image of Fire. Hence the device "I.N.R.I.": "it is through Fire that Nature is renewed." (*Igne Natura Renovatur Integra*).

There the true Rose-Croix will see a twin signification; both material (the Great Work in all its applications) and *spiritual*, as an allusion to the Holy Spirit which renews nature corrupted by Man, and which has *Fire* as its image. Kabbalistic Rosicrucians will see a reflection of the *Ruach Elohim* and its awakening. (see "*Practical Kabbalah*", p. 202).

*
* *

It would be unfair to leave the reader with the impression that only knowledge obtained through by rites and ingredients, ceremonies and invocations, would allow anyone to penetrate the higher planes. This is the opinion of *Aurifer* who, with the passing of time, hesitates to classify the entity who manifested itself to him over many years.

"I believe that he who receives external and free communications is certainly not deceived, but I have no means to be certain of this… The responses one receives provide nothing, for the Enemy can imitate anything, even our prayers… And it is the need to discern these terrible imitations that leads to the use and practice of true Theurgical Operations[86]*…" (*L. C. de Saint-Martin*, letter dated January 26, 1794)*

And Papus, in his "Elementary Treatise of Occult Science", tells us the thoughts of Saint-Martin on this subject, in his "*United Way*":

"…And remember that physical purification through an alimentary regime is child's-play if it is not accompanied by astral purification, charity, silence; and through spiritual purification, and efforts to not think or say ill of those not present. Know ye well that prayer, which gives peace to the heart, is preferable to all magic, which only leads to pride."

For, St. Augustine tells us:

"It is through true piety that men of God chase away the Power of Air*, enemy and adversary of piety. It is by exorcising and not by appeasing that thy triumph over all the temptations which stir up ill-will. This is accomplished not by supplicating them themselves; but by supplicating God against them: for they can only conquer and enslave those whom they have made their companions." (*St. Augustine*: De Civitate Dei, X, 22).*

It would both puerile and dangerous to claim to reconstruct the *Universal Temple* in the world, *before we have recreated it in ourselves…*

---

[86] Here Saint-Martin made a single exception for the *Equinoctial Operations*, exorcisms leading to the purification of the *aura* of the Earth.

THE ROSE ON THE CROSS OR THE SECRET OF THE SYMBOLS

When we examine ancient documents containing associations with these two emblems, we quickly note that they are presented to us under a double appearance.

Sometimes, the rose blooms in the center of a Greek cross, that is to say, a cross with four equal arms. Sometimes, four roses are born at the four angles of the same cross. Then it is called the "Saint Andrew's" cross.

We should accord the former the more mystic, more general sense than the latter. It is in the East, according to Rosicrucian tradition, in this Orient decked in all the beauties that light may procure, that Christian Rosenkreutz received his initiation. These Rose Croix d'Orient, whose existence we have indicated in these pages, had as their symbol is little cross of wood (a specific type of wood) in the center of which is placed a *rose of Jericho*. It is known that the peculiarity of this rose is that it takes on its living state when it is immersed in water. It is a *Cruciferae* of the *thlaspi* family, which grows in the sands of the Arabic desert.

It is the image of the human Soul, for our *Rose-Croix d'Orient*. It is found in the desert. For Origen the desert was the world of matter, abandoned to the Prince of this World, and the preexisting souls fell there after their Fall. These souls are spiritually dead. To revive them, it is necessary for them to receive the water of Baptism, according to the famous Rosicrucian device: "*Ex Deo nascimur, In Jesu morimur, Reviviscimus per Spiritum Sanctum*", meaning: "Born in God, dead in Jesus, resuscitated by the Holy Spirit."

"The Rosy Cross," Robert Fludd tells us, is the blood of Christ through which our sins are washed away. It is the Rose of Sharon of the Song of Songs. It is that which adorns the secret garden, from its base spring wells of Living Water. It is this love of Christ by which one comes to know, with all the Saints, *the length, the height, the depth*."

Let us recall that there still existed Gnostics, disciples of a Platonic Christianity, in Damascus in the 12th Century, and that their works were still carefully copied in the 14th Century, as witnessed by an Arabic manuscript in the National Library of France.

*
*   *

But, outside its highly spiritual significance, the rose blooming at the center of the cross has yet another, more concrete meaning.

If alchemy is, to the vulgar "reciter", only a sordid search for material riches, the *Royal Art* is, for the alchemist who is truly worthy of the name, the probatory experience

of the grounds of the Doctrine; and the achievement of the "Red Stone" shows him what remains for him to do *upon himself*.

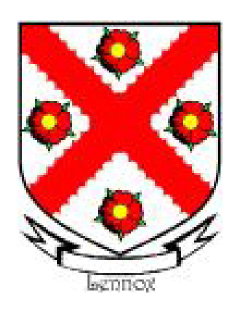
This is why Fulcanelli explains in his admirable "Philosophical Dwellings" that "*the "Stone" is the red rose, the flower of the crucible*." This latter was also often illustrated by a little cross in the Middle Ages, which was a play with the Hermetic word on the Provençal *crus* (hollow) and the Latin *crux* (cross). We should not generally forget that, long before French, Provençal was for centuries the language of the educated, the language of court, and that of essays.

There is another image of the Rose Croix supplied by the interlacing of the ten sidereal spheres of ancient astrology. This is comprised of a terrestrial sphere, seven planetary spheres, a stellar sphere, and that of the Empyrean Heaven.

*
* *

For the Rose Croix drawn with the help of four roses blooming at the angles of a St. Andrew cross, the symbolism is identical, though expressed differently.

Heraldically, this St. Andrew cross is "saltire". This word has no connection with a necklace[87]. In a time then Heraldry was a refined and profound science, held in affection by the "Kings of Arms" and their heralds, it evoked the idea of *long rides on horseback*. Indeed, in medieval times, the 'saltire' was the trestle, support for the barrier which the knight had to jump as a gallop in his horse in various courtly jousts. As a coat of arms is both the *memorial of a glorious act and the platform for an ideal life*, we can decipher the shield, "silver with red cross, quartered with four roses of the same color", of the Stuarts, counts of Lennox.



Not in the original book, but I thought it worth including for illustrative purposes – PV.

"Pink in Heraldry signifies nobility of heart and soul, sweet perfume of the chivalric life," says manuscript 1498 in the Bibliothèque Nationale.

But the knight (*chevalier, caballero*…) also has a different signification. The Latin *cabalus* means horse, and this word evokes that of cabal. Now, our heraldic

[87] This observation does not work in English. In French the word used is "sautoir" meaning like a diagonal St. Andrew's cross; and also means 'collar' as in a Masonic Officer's collar – PV.

"saltire" also signifies the long spiritual ride, the leap[88], when for a while the *cabalus* leaves the earth, that ride of the knight errant, according to custom the protector of the *widow* and *orphan*.

The four roses also evoke the four *cardinal virtues*: Prudence, Temperance, Justice and Strength, and the four elements (Fire, Air, Water, Earth), from which the *Quintessence* is released.

In our work "Practical Kabbalah", we have given the parallels and general keys of spiritual alchemy with regard to material alchemy.

But, outside of heraldry, the cross of St. Andrew has yet another significance. The image of the Latin letter 'x' is the Hermetic symbol of *Philosophical Fire*. This 'x' is the universal image of radiations emanating from a luminous source. The same letter is also the emblem of the *Unknown*, and not only in algebra. This 'x' is thus the symbol of *mystery* for the profane and of *light* (or *solution*) for the initiate.

In the Greek alphabet, this same cross of St. Andrew becomes the *Chi*, equivalent to our Latin '*k*'. In the realm of material alchemy, it evokes three terms of the *Great Work*: *Koné*, *Krusos*, *Kronos*, being the *Crucible*, *Gold* and *Time*[89]…

In the realm of spiritual alchemy, we find them once more on the labarum of Emperor Constantine, being the *chrismon*, where the *Chi* is allied to the Greek *Rho* to evoke, prime, the name of the Savior: *Kristos* (derived from *Krio*: *the Anointed*).

*
*   *

It seems that the four letters *I.N.R.I.* appeared later on, in Rosicrucian symbolism.

Either appearing on the cross itself or in the angels in place of the roses, they have the same occult significance, which recalls the *Tetragrammaton* of the Old Testament, which is substituted by that of the New Testament. Here are its four[90] significations:

Infernal Plane – "Iesus Nazarenus Resurrexit Incassum[91]." Adopted by Satanists.

Material Plane – "Iesus Nazarenus Rex Iudæorum.[92]"

Mental Plane – "Igne Natura Renovatur Integra[93]."

---

88 In French '*sautoir'* is also linked to '*sauter'* which is French for 'to jump', 'to leap' – PV.
89 I recognize 'kronos' for 'time', but do not know enough Greek to verify the other two words – PV.
90 *Sic* – in fact there are five – PV.
91 "Jesus of Nazareth is resurrected in vain". Demons are not a part of Salvation. (J. Kotska, op. cit.).
92 "Jesus of Nazareth, King of the Jews." Inscription at Calvary.
93 "It is through Fire that Nature is renewed." Allusion to the Hebrew *Shin* in the *Tetragrammaton*.

Psychic Plane – "Intra Nomen Regnum Ieovah[94]."

Spiritual Plane – "Ineffabile Nomen Rerum Initium[95]."

The reader familiar with the Kabbalah will better grasp the initiatory sense of these five sentences, when he has pierced the *how* and *why* of the letter *Shin* (symbol of *Fire*) in placing it in the center of the Tetragrammaton (*Yod*, *Heh*, *Vav*, *Heh*), transforming it into a significant Hebrew word "He-who-is-through-Himself", in "Savior" (*Yod*, *Heh*, *Shin*, *Vav*, *Heh*).

One knows moreover that it is on the four mysterious letters that the myth of the famous "*Lost Word*" is based, which is animated esoterically in the Ritual of Reception in the 18th Degree of Freemasonry (Knight Rose Croix). From this ritual we draw the interrogation of the Recipient, which curiously evokes the theories of Origen and his distant disciple Martinez de Pasqually on Reintegration:

- Who are you?
- *Ische*… (MAN, in Hebrew).
- Whence came you?
- *From Nazareth*…
- Who was your conductor?
- *Raphaël*…
- Where are you going?
- *To Jerusalem* (the celestial city)[96].

94 "Strength is in Your Name, O Lord." (*practical* sense).
95 "Infinite are the mysteries of the NAME." (*Kabbalah*).
96 Ordinary Masonry uses a slight variation of this text.

THE ORDRE KABBALISTIQUE DE LA ROSE CROIX

In 1888, Stanislas de Guaita, with the assistance of carefully chosen friends, attempted to resurrect the Rosicrucian Order under a completely independent form, having no connection with Freemasonry. From whom did he obtain this right? We have done research, and questioned those who knew him, notably one of the members of the *Council*. And from what we have been able to learn from that person, *Guaita obtained his lineage from English Rosicrucians*. And this is why.

What follows, we obtained directly from Augustin Chaboseau (who was a member of the *Council of the Rose Croix* and a member of the *Supreme Council of the Martinist Order*). Cross-checking the details against documentation belonging to Victor-Emile Michelet has confirmed this information to our satisfaction.

When Eliphas Lévi went to London, in 1873, he met English aristocrats there, who were members of an ancient occult fraternity, strongly focused on the Kabbalah, Pneumatology[97] and Magic. It is while staying with one of them that he undertook his famous evocation of Apollonius of Tyana, reported in his book "Dogma & Ritual of High Magic". These occultists were, *by uninterrupted lineage, the direct and regular successors* of the English Rosicrucians of the 16th, 17th and 18th centuries. There, Eliphas Lévi received this esoteric lineage in sacramental form.

Abbé Lacuria (author of "Harmonies of Being"), received it in his turn from Eliphas, after the latter returned from France. He passed it to Dr. Adrien Péladan, brother of the famous "Sâr". Dr. Adrien Péladan gave it to his brother and to Guaita.

It is then that both of them decided to establish the *Ordre Kabbalistique de la Rose-Croix*.

In 1888, Stanislas de Guaita and Joséphin Péladan, having received ten other members, established the famous "*Chambre de Direction*" which had to consist of twelve members: Stanislas de Guaita, Joséphin Péladan, Gérard Encausse (*Papus*), Maurice Barrès (who left shortly thereafter because of his rigorous Catholic beliefs), Augustin Chaboseau, Paul Adam, Julien Lejay, Charles Barlet[98], Dr. Lalande (*Marc Haven*), Yvon Leloup (*Paul Sédir*), Georges Montières, and Lucien Chamuel.

All undertook, among other things, to recognize the authority of the founder, who in serious situations was invested with discretionary powers, "*the aforesaid founder having proved in an indisputable manner his quality and dignity as a Brother of the Rose Croix, etc…*" (*sic*).

[97] "Pneumatology refers to the study of spiritual beings and phenomena, especially the interactions between humans and God" from www.wikipedia.com – PV.
[98] Nom de plume of Albert Faucheux – PV.

Let us take note of this phrase, for it has weight, given that it is based on the word of eleven people.

Now, it is a fact that Stanislas de Guaita and Dr. Gérard Encausse (*Papus*) were, in 1890, received at a special meeting of the "*Grand College of Rites of the Grand Orient of France*" with honors reserved for Freemasons of the "*Thirty-Third Degree*", and this when neither of them were Masons. No minutes of the Grand Orient record this reception, which was astonishing given that obedience's hostility to Occultism. However, the unanimous witness of senior members of the "Chambre de Direction" of the Order, at this time, attested to this fact.

It was not until 1892, on July 5th, that Stanislas de Guaita was recognized as "*Director ad vitam*" of the *Ordre Kabbalistique de la Rose-Croix*. A short time before the war of 1914-1918, the Rossignol bookstore put on sale (in its Catalog No. 850, page 68) a precious original piece, a manuscript, which was none other than the contract for the renovation of the *Order*. Here is the paragraph from that Catalog:

"850 – *Freemasonry* – Act of foundation of the new *Ordre Kabbalistique de la Rose-Croix*, recognizing Stanislas de Guaita as Director *ad vitam*. Made in Paris, July 5th, 1892, on paper, with Masonic insignia(?...), and signed by Guaita, Papus, and Charles Berlet[99], doctors in Kabbalah. Price: 150 francs."

Of these "Twelve" members, two still survive in 1933, Augustin Chaboseau and Lucien Chamuel. The former was, together with Paul Adam and Julien Lejay, "*member of the Chambre de Justice*".

The *Ordre Kabbalistique de la Rose-Croix* was later constituted, through the intermediation of its general delegate, *Papus*, of the *University of Hermetic Studies*, and the *Independent Group of Esoteric Studies*. In 1890 this gave birth, indirectly, to the Supreme Council of the *Ordre Martiniste*. To be admitted into the three Rosicrucian grades, at that time it was necessary to prove (and it is still a requirements nowadays), possession of the quality of possession of the third degree of Martinism: "*S.I.*".

The Order was meant to be closed at 144 members (two times 72…). But it never reached this number, either in France or abroad.

Péladan left the Order in 1890, in order to found a "*Rose Croix Catholique du Temple et du Graal*[100]", which was short-lived.

Nowadays the lineage coming from the *Ordre Kabbalistique de la Rose-Croix* is most definitely not extinct, but it is exclusively reserved to Occultists adhering to *Esoteric Christianity and the Kabbalah*, and through their studies (Gnosticism, Kabbalah, Theurgy, Mysticism, Astrosophy, Heretics, Alchemy, Spagyrics, etc…) have brought

[99] *Sic* – should be Barlet – PV.
[100] Catholic Rose Croix of the Temple and Grail" – PV.

their piece of work for Human Transcendental Knowledge[101]. That is to say that they stand as a declared adversary of all inferior occultism, be it professional or by charlatans, or real but "black" (practical magic, sorcery, etc…).

*
* *

For completeness' sake, we should note that Dr. Gérard Encausse, after the war of 1914 and thus two years before his death, an identical Rosicrucian lineage – that of the "*Rose-Croix d'Orient*", from an old member of the Supreme Council of the *Ordre Martiniste*, who we knew well. Papus was thus doubly in possession of the Rose Croix lineage. He was the only one of the Supreme Council at that time to possess it, in fact, for the one who gave it to him only gave him the functions of a Grand Inspector-General of the *Ordre*: and (we know this from the latter himself by a letter in our archives), Papus gave it to nobody, not even *Teder*, who succeeded him.

The one who gave it to him received it himself in 1912 in Cairo, during a tour of inspection of Martinist Chapters in these regions. It is curious to note that it was also in the Mediterranean East, that the Rosicrucian legend indicates as being the place that Christian Rozenkreutz was himself also initiated.

And this leads us inexorably to the Crusades, contacts with the heterodox Christian Communities of Syria, Palestine, etc…, and there we also discover the symbolic source of these fateful names: The Templars and the Rose Croix…

*
* *

Whatever may be the practical usefulness of such a perpetuation, and whatever judgment the reader may bring to bear in the course of this study, on those passionate people who tried over the course of the centuries to safeguard the original aims of this prestigious militia, their works merit the respect of the historian.

Nowadays it is impossible to deny them a role in the evolution of the European way of thinking. The early Templars and their mystical successors have kept vigil, each in their way, as a beacon to Man in his quest to Become.

And this is because, as Abou Hamid al Ghazali said so well in his "*Revivication of the Sciences*":

---

[101] "*…apporté leur pierre à la Conaissance Humaine Transcendentale*", lit. brought their stone to Human Transcendental Knowledge. Masonry uses the metaphor 'stone' for piece of work, suggesting bringing up work on which one has worked to receive wages. Therefore the implication is that this Order was/is only conferred on those who have 'labored in the quarries and exhibited suitable specimens of their work': most probably in the writing of esoteric papers – PV.

"Just as a man who had grown up alone, without knowing woman and sexual union with her, nevertheless feels the fires of desire at the age of puberty without understanding them; so does the human Soul desire the Celestial World and the Gardens of Paradise, by the Lotus which bounds them, *intuitively*…"

Completed this 30th November, 1953
on the Festival of St. Andrew of Scotland